***vīrya-doṣa*** (seminal disorders)
*bhadrāsana* (KT), *dakṣiṇāsana* (YAs), *dṛḍhāsana* (SCA), *garuḍāsana* (JP, SVY), *gorakṣāsana* ((SVY), *kapilāsana* (JP), *kocaka-āsana* (JP), *koṇāsana* (YRah(N), *muṇḍāsana* (RY), *parvatāsana* (YRah(N), *sāvitrī-āsana* (JP, YMS), *siddhi-haratālī-āsana* (YMS), *śīrṣāsana* (SVY), *vṛkṣāsana* (ŚYK)

***vṛṣaṇa-vṛddhi*** (hydrocele)
*bhadrāsana* (KT), *dakṣiṇāsana* (YAs), *dṛḍhāsana* (SCA), *garuḍāsana* (JP, SVY), *gorakṣāsana* ((SVY), *kapila-āsana* (JP), *kocaka-āsana* (JP), *koṇāsana* (YRah(N), *muṇḍāsana* (RY), *parvatāsana* (YRah(N), *sāvitrī-āsana* (JP, YMS), *siddhi-haratālī-āsana* (YMS), *śīrṣāsana* (SVY), *vṛkṣāsana* (ŚYK)

**Experimental Studies on *āsanas***

These may be considered under two headings:

1) Studies on individual *āsanas*, and
2) Effects of the practice of a group of *āsanas*.

**Scientific Studies of Individual *āsanas*:**

**a) Blood Pressure, Pulse Pressure and Heart-Rate Changes:**

i) Increased ISP, DP, PP was found after 5 mins. practice of *sarvāṅgāsana, matsyāsana* and *śīrṣāsana* (Kuvalayananda, Swami, 1926, Bhole, M. V. and Lobo 1981).

ii) Varied increase in HR was noted according to the mode of performing *paścimatāna* (Gore, M. M., 1982).

iii) Little variation in BP was observed during 4 varieties of *paścimatāna* (Gharote, M. L., 1982).

iv) Little change was noted in heart rate during *śavāsana* (Wanger and Bagchi, 1961).

**b) Respiratory Changes:**

i) Increase in MR, ERV and T.V. while decrease in I.C., I.R.V. and V.C. were noted after *śirṣāsana* when compared with other body postures (Rao, 1968).

ii) Increase in BMR after six weeks practice of *sarvāṅgāsana* and *halāsana* (Rangan, 1968).

iii) Decrease in TV and Oxygen consumption was observed after *śavāsana* (Dhanraj, 1974).

***śarīra-saṃsthāpana*** (balancing of the body)— HSC, KKH, GhS
***sthairya*** (stability of the body and mind)—ANi, YRP, Yci(ś), HSC, HTK, HP(k), YSS, A
***manaḥ-sthairya*** (mental stability)— HSC, YP, HMY, HS
***śarīra-śuddhi*** (purity of the body)— PVS, RY
***dvandvānabhighāta*** (overcoming internal and external conflicts)— HSC, HTK, PYS
***aṅgalāghava*** (lightness of the body)— ANi, YRP, Yci(ś), HSC, HTK, HP(k), YSS, A
***roga-nāśa*** (overcoming diseases)— YY, GP, GŚ, HR, ŚnU
***ārogya*** (wellness)— ANi, BS, YRP, Yci(ś), HR, HSC, HTK, GP, GŚ, HP(k), YSS, A
***dīrgha-jīvana*** (healthy long life)—RY

Among all the above cited texts YMS and JP mention therapeutic advantages of almost all the *āsanas*. Practice of *āsanas* is recommended in these texts along with the application of three *bandhas*, namely, *jālandhara*, *uḍḍiyāna* and *mūla*, practice of *prāṇāyāma* and *bhrū-madhya-* (gazing at the centre of the eyebrows) and *nāsā-dṛṣṭi* (gaze fixed at the tip of the nose) to extract maximum benefit.

We present below a list of the diseases which may be cured by the practice of *āsanas* listed under them as recommended in the classical texts:

***ālasya*** (lethargy)
*dakṣiṇa-caturthāṃśa-pādāsana* (YMP), *dhanurāsana* (HTK), *dṛḍhāsana* (SCA), *mayūrāsana* (SCA), *padmāsana* (SCA, YAs), *uttāna-kūrmāsana* (Yci(G), *siddhāsana* (PVS), *vāma-caturthāṃśa-pādāsana* (ŚYK)

***āma-vāta*** (disorders of chyme formation)
*ātmā-rāma* (JP), *baddha-padmāsana* (YAs), *bālagunā-āsana* (YMS), *bhadrāsana* (HTK, YSC), *bhairavāsana* (JP), *bhiḍoka* (YMS), *bhīsarikā* (YMS), *bhujaṅgāsana* (SCA), *cakrī-āsana* (YMS), *dhanurāsana* (HP(D), *dṛdhāsana* (SCA), *eka-hasta-bhujāsana* (ŚYK), *garbhāsana* (ŚYK), *gomukhāsana* (SVY), *jalandharī-pāva-āsana* (YMS), *joga-pada-joga-āsana* (YMS), *karṇa-pīḍanāsana* (ŚYK), *kocaka-āsana* (YMS), *kubjikāsana* (HSC), *lolāṅgulāsana* (ŚYK), *mahāmudrā-āsana* (JP), *mākaḍa-āsana* (YMS), *matsyendra-pīṭha* (HP(k), HSC), *mayūrāsana* (SCA, HSC), *mīḍakīpāva* (YMS), *mūla-bandha-āsana* (HSC), *netī-*

*āsana* (ANa), *pāda-hastāsana* (ŚYK), *paścima-tānāsana* (HP(k), HTK), *rudra-āsana* (YMS), *siddhi-bhairu-āsana* (YMS), *sūrya-āsana* (JP), *udara-āsana* (JP), *uṣṭra-āsana* (BrYs), *utkaṭāsana* (HSC), *uttāna-kūrmāsana* (HSC), *śayanāsana-karmāsana* (HSC), *balgulyāsana* (HSC), *vāma-pāda-pavana-muktāsana* (SCA), *viparīta-karaṇa-āsana* (YMS, JP), *vṛkṣāsana* (ŚYK), *vṛścikāsana* (JP), *yogīndra-pīṭha* (Yci(G)

***apāna-vāyu-doṣa*** (vitiation of *apāna-vāyu*)
*dakṣiṇa-caturthāṃśapādāsana* (YMP), *gomukhāsana* (HSC), *kapila-āsana* (JP), *kūrmāsana* (SCA), *peṭa-pūṭhi-āsana* (YMS), *rudra-āsana* (YMS), *śiva-āsana* (JP), *vāma-caturthāṃśa-pādāsana*, (ŚYK), *vāma-pāda-pavana-muktāsana* (SCA), *vīrāsana* (YMP), *yonyāsana* (JP)

***arśa*** (haemorrhoids, piles)
*bhairavāsana* (HP(ms.), *dhanantara-āsana* (YMS), *gomukhāsana* (HSC-34), *mahāmudrā-āsana* (JP), *mūla-bandha-āsana* (HSC), *vṛkṣāsana* (ŚYK)

***aśmarī*** (urinary calculus, stone)
*citraka-āsana* (YMS)

***badhiratā*** (deafness)
*nārada-āsana* (JP-302)

***dāha*** (burning)
*anila-āsana* (JP), *durvāsā-āsana* (YMS), *lolāsana* (KT, RY), *matsyendra-pīṭha* (HSC), *uttamāṅgāsana* (RY)

***dharaṇī (nābhi-cyuti)*** (dislocation of the navel)
*mākaḍa-āsana* (JP, YMS)

***harṣa-roga*** (shivering, tremors)
*añjanī-āsana* (YMS, JP), *bhairavāsana* (JP), *kubāṇa-āsana* (YMS), *lolāsana* (SCA)

***kāsa*** (cough)
*bhīsarikā-āsana* (YMS, JP), *nagra-āsana* (JP)

***grahaṇī*** (diarrhea)
*mūla-bandhāsana* (HSC)

***hikkā*** (hiccup)
*bhairavāsana* (HP(ms.), JP), *mṛtyubhañjikāsana* (YMS)

***hṛd-roga*** (heart ailment)
*svastika, siddha* (YRah(N), *śavāsana* (HSC)

***jālandhara-roga*** (dropsy)
*cakrī-āsana* (YMS, JP), *jalandharī-pāva-āsana* (YMS,JP), *mayūrāsana* (SCA)

***jala-vikāra*** (dropsy)
*bāla-gunā-āsana* (YMS)

***jananendriya-dārḍhya*** (strengthening of generative organ)
*koṇāsana* (YRah(N)

***jvara*** (fever)
*anila-āsana* (JP), *baddha-padmāsana* (HTK), *bhiḍoka-āsana* (JP, YMS), *brahma-jurāṅkuśa* (JP, YMS), *eka-pāda-āsana* (YAs), *kāka-bhuśuṇḍī-āsana* (JP, YMS), *matsyendra-pīṭha* (HSC), *uttāna-kūrmāsana* (HSC), *balgulyāsana* (HSC)

***jvara*** (fever due to *vāta* and *kapha* vitiation)
*baddha-padmāsana* (HTK), *bhadrāsana* (HTK), *brahma-jurāṅkuśa* (JP, YMS), *eka-pādāsana* (YAs), *kāka-bhuśuṇḍī* (JP, YMS), *matsyendra-pīṭha* (HSC, HP(k), HP(ms.), *padmāsana* (HTK), *uttāna-kūrmāsana* (HSC)

***jihvā-śuddhi*** (cleansing of the tongue)
*joga-pada-joga-āsana* (JP), *narasiṃha-āsana* (JP), *neti-āsana* (JP), *sarpāsana* (HP(ms.), *vṛkṣāsana* (ŚYK)

***kamalā*** (jaundice)
*vairāga-nātha-āsana* (YMS)

***kāma-nirmāṇa*** (aphrodisiac)
*bhadrāsana* (KT), *dakṣiṇāsana* (YAs), *dṛḍhāsana* (SCA), *garuḍāsana*

(JP, SVY), *gorakṣāsana* ((SVY), *kapila-āsana* (JP), *kocaka-āsana* (JP), *koṇāsana* (YRah(N), *muṇḍāsana* (RY), *parvatāsana* (YRah(N), *sāvitrī-āsana* (JP, YMS), *siddhi-haratālī-āsana* (YMS), *śīrṣāsana* (SVY), *vṛkṣāsana* (ŚYK)

***kāñcana-varṇa*** (luster),
***kānti*** (luster)
*aghora-āsana* (YMS), *alakṣya-karmāsana* (HSC), *anasūyā-āsana* (YMS, JP), *bhiḍoka-āsana* (YMS), *joga-pada-joga-āsana* (JP), *kalyāṇa-āsana* (JP), *kanerī-pāva-āsana* (JP), *kūrmāsana* (SCA), *tapakāra-āsana* (JP)

***kaṭi-dārḍhya*** (strengthening the waist)
*gomukhāsana* (HTK)

***koṣṭha-baddhatā*** (constipation)
*ardha-śavāsana* (SCA), *ātmā-rāma-āsana* (YMS), *bhairavāsana* (HP(ms.), *bhiḍoka* (YMS, JP), *bhujaṅgāsana* (SCA, GhS), *dakṣiṇāsana* (YAs), *yoga-pada-yoga-āsana* (YMS), *karṇa-pīḍanāsana* (ŚYK), *kubjikāsana* (HSC), *kukkuṭāsana* (SCA), *lolāṅgulāsana* (ŚYK), *mahāmudrāsana* (JP), *mākaḍa-āsana* (YMS), *makarāsana* (GhS), *matsyendra-pīṭha, mayūrāsana* (HP(k), *netī-āsana* (JP), *pāda-hastāsana* (ŚYK), *paścima-tānāsana* (HTK), *pavana-muktāsana* (YAs), *rudra-āsana* (YMS), *śiva-āsana* (JP), *siddhi-bhairu-āsana* (YMS), *udara-āsana* (JP), *uṣṭra-āsana* (BrYs), *uttāna-kūrmāsana* (HSC), *samāsana* (PVS), *siṃhāsana* (SCA), *balgulyāsana* (HSC), *vāmapāda-pavana-muktāsana* (SCA), *viparīta-karaṇa* (YMS, JP), *vṛkṣāsana* (ŚYK), *vṛścikāsana* (JP), *yonyāsana* (JP)

***kṛṣṇa-keśa*** (overcoming gray hair)
*kapālī-āsana* (JP), *narāsana* (Yci(G), *utthitordhva-padmāsana* (SVY), *viparīta-karaṇa* (HP(k)

***kṣaya*** (tuberculosis)
*ārambha-āsana* (YMS), *mahāmudrā-āsana* (JP)

***kuṣṭha*** (skin diseases)
*mahāmudrā* (JP-98)

***manaḥ-sthairya*** (mental stability)
*bhadrāsana* (HSC), *lolāsana* (RY), *maḍā-āsana* (JM), *padmāsana* (HSC),

*svastikāsana* (HSC), *santa-dhuna-āsana* (YMS), *śavāsana* (HP(k), *vīrāsana* (HSC, HTK)

***mṛgī*** (hysteria, epileptic fits)
*bodha-soka-āsana* (JP)

***mūtra-kṛcchra*** (dysuria)
*mūlabandhāsana* (YRah(N), HSC), *siddhāsana* (HSC)

***mūtra-roga*** (urinal disorders)
*mūlabandhāsana* (YRah(N), *siddhāsana* (HSC)

***nāḍī-śuddhi*** (purification of the *nāḍīs*)
*aghora-āsana, ātmā-rāma* (YMS, JP), *bhairavāsana* (JP), *bhiḍoka* (YMS), *cakrāsana* (PVS), *cakrī-āsana* (YMS), *dhanurāsana* (Yci(G), *gadāsana* (RY), *yoga-pada-yoga-āsana* (YMS), *kalyāṇa-āsana* (JP), *kanerī-pāva* (JP), *kukkuṭāsana* (HTK), *netī-āsana, paścima-tāna* (HSC), *siddhi-bhairu-āsana, tapakāra-āsana* (JP), *siddhāsana* (BrYs), *siddha-samādhi-āsana*

***nāsur*** (chronic wounds, sores)
*cakrāsana* (PVS), *nagra-āsana* (JP)

***netra-śuddhi*** (cleansing of the eyes)
*narasiṃha-āsana* (JP), *netī-āsana* (JP), *sarpāsana* (HP(ms.), *vṛkṣāsana* (ŚYK)

***nidrā*** (drowsiness)
*dakṣiṇa-caturthāṃśa-pādāsana* (YMP), *dhanurāsana* (HTK), *dṛḍhāsana* (SCA), *mayūrāsana* (SCA), *padmāsana* (SCA, YAs), *uttāna-kūrmāsana* (Yci(G), *siddhāsana* (PVS), *vāma-caturthāṃśa-pādāsana* (ŚYK)

***nirmalatā*** (purity)
*aghora-āsana*

***pāda-śaitya*** (numbness of feet)
*gomukhāsana* (HTK)

***pāṇḍu-roga*** (jaundice)
*vairāga-nātha-āsana* (YMS)

***rakta-vāti*** (vomiting of blood)

*mṛtyubhañjikā* (HP(ms.), YMS)

***rātrandhyatā*** (night blindness)
*andha-āsana* (YMS), *carpaṭa-coka-āsana* (YMS, JP)

***sandhi-vāta*** (rheumatism of joints)
*bhadrāsana* (HTK), *cakrāsana* (YSC), *pañjhāsana* (YAS), *para-āsana* (YMS), *śalabhāsana* (KT), *siṃhāsana* (HTK), *viyoga-āsana* (YMS), *yonyāsana* (YMS)

***sarpa-viṣa-nāśa*** (overcoming poison of snake etc.)
*bhadrāsana* (ŚnU), *mayūrāsana* (HSC, HP(k), *vṛścikāsana* (HSC)

***śarīra-dṛḍhatā*** (sturdy body)
*bandha-mudrāsana* (HSC)

***śarīra-śuddhi*** (purification of the body)
*aghora-āsana, ātmā-rāma* (YMS, JP), *bhairavāsana* (JP), *bhiḍoka* (YMS), *cakrāsana* (PVS), *cakrī-āsana* (YMS), *dhanurāsana* (Yci(G), *gadāsana* (RY), *yoga-pada-yoga-āsana* (YMS), *kalyāṇa-āsana* (JP), *kanerī-pāva* (JP), *kukkuṭāsana* (HTK), *netī-āsana, paścima-tāna* (HSC), *siddhi-bhairu-āsana, tapakāra-āsana* (JP), *siddhāsana* (BrYs), *siddha-samādhi-āsana*

***sarva-roga-nāśa*** (overcoming all diseases, gaining total health)
*ajagarāsana* (HP(ms.), *ambujāsana, bhadra-gorakṣa-āsana* (JP), *bhadrāsana* (GhS), *gṛdhrāsana* (MtS), *kocaka-āsana* (YMS, YR), *masaka-āsana* (JP), *matsyāsana* (GhS), *mayūrāsana* (JM), *netī-āsana* (JP), *padmāsana* (GhS), *paścima-tānāsana* (YMS, HP(k), *piṇḍa-mayūrāsana* (HR), *pūrvāsana* (HP(ms.), *sumati-āsana* (JP), *sūrya-āsana* (JP), *svastikāsana* (JP), *saptarṣi-āsana* (YMS), *sarvāṅgāsana* (V), *siddhāsana, siddha-samādhi-āsana* (JP), *siṃhāsana* (GhS), *śivaliṅgāsana* (JP), *vajrāsana* (YR), *viparīta-karaṇa* (YMS), *vṛṣabhāsana* (MtS), *vṛścikāsana* (HSC), *vyāghrāsana*

***vicarcikā*** (scabies)
*cakrāsana* (PVS, *nagra-āsana* (JP)

***pīnasa*** (chronic nasal flow, pernicious rhinitis)
*cakrāsana* (PVS), *nagra-āsana* (JP)

***plīhā*** (splenic disorders)

*ātmā-rāma* (JP), *baddha-padmāsana* (YAs), *bālagunā-āsana* (YMS), *bhadrāsana* (HTK, YSC), *bhairavāsana* (JP), *bhiḍoka* (YMS), *bhīsarikā* (YMS), *bhujaṅgāsana* (SCA), *cakrī-āsana* (YMS-12), *dhanurāsana* (HP(D), *dṛdhāsana* (SCA), *eka-hasta-bhujāsana* (ŚYK), *garbhāsana* (ŚYK), *gomukhāsana* (SVY), *jalandharī-pāva-āsana* (YMS), *joga-pada-joga-āsana* (YMS), *karṇa-pīḍanāsana* (ŚYK), *kocaka-āsana* (YMS), *kubjikāsana* (HSC), *lolāṅgulāsana* (ŚYK), *mahāmudrā-āsana* (JP), *mākaḍa-āsana* (YMS), *matsyendra-pīṭha* (HP(k), HSC), *mayūrāsana* (SCA, HSC), *mīḍakīpāva* (YMS), *mūla-bandha-āsana* (HSC), ***netī-*** *āsana* (ANa), *pāda-hastāsana* (ŚYK), *paścima-tānāsana* (HP(k), HTK), *rudra-āsana* (YMS), *siddhi-bhairu-āsana* (YMS), *sūrya-āsana* (JP), *udara-āsana* (JP), *uṣṭra-āsana* (BrYs), *utkaṭāsana* (HSC), *uttāna-kūrmāsana* (HSC), *śayanāsana-karmāsana* (HSC), *balgulyāsana* (HSC), *vāma-pāda-pavana-muktāsana* (SCA), *viparīta-karaṇa-āsana* (YMS, JP), *vṛkṣāsana* (ŚYK), *vṛścikāsana* (JP), *yogīndra-pīṭha* (Yci(G)

***prameha*** (urinary disorders)
*mūlabandhāsana* (YRah(N), *siddhāsana* (HSC)

***preta-bādhā*** (fear from ghost)
*deva-āsana* (YMS, JP)

***puṣṭi*** (replenishment)
*skandhāsana* (RY)

***rāja-roga*** (pulmonary consumption)
*ārambha-āsana* (YMS), *mahāmudrā-āsana* (JP)

***rakta-pitta*** (haemothermia)
*durvāsā-āsana* (YMS), *phodyāsana* (JP-124)

***rakta-śuddhi*** (purification of blood)
*eka-pāda-āsana* (YAs), *padmāsana* (SCA), *pavana-muktāsana* (YAs)

***saundarya*** (beauty)
*aghora-āsana* (YMS), *alakṣya-karmāsana* (HSC), *anasūyā-āsana* (YMS, JP), *bhiḍoka-āsana* (YMS), *joga-pada-joga-āsana* (JP), *kalyāṇa-āsana* (JP), *kanerī-pāva-āsana* (JP), *kūrmāsana* (SCA), *tapakāra-āsana* (JP)

***śiro-vyathā*** (headache, migraine)
*gohī-āsana* (YMS), *nāgī-pāva* (YMS), *vṛkṣāsana* (ŚYK)

***śīta-vāta*** (cold)
*datta-digambara-āsana* (JP, YMS), *kārmukāsana* (RY), *vajra-saṃghāra-āsana* (JP, YMS)

***snāyu-durbalatā*** (nervous weakness)
*aṣṭāvakrāsana, bakāsana* (SVY), *catuṣkoṇāsana* (ŚYK), *dvandva-pīṭha* (YRah(N), *eka-hasta-bhujāsana* (ŚYK), *eka-pāda-śirāsana* (SVY), *garuḍāsana* (RY), *gomukhāsana* (HTK), *hasta-bhujāsana* (SVY), *hasta-pādāṅguṣṭhāsana* (ŚYK), *jānuśirāsana* (ŚYK), *kūrmāsana* (SCA), *macchandra-āsana* (JP), *tāḍāsana* (ŚYK), *trikoṇāsana* (SVY), *uttāna-śikhī-pīṭha* (YRah(N), *samāsana* (PVS), *vātāyanāsana* (SVY), *vṛkṣāsana* (ŚYK)

***śrama-doṣa-nāśa*** (overcoming fatigue)
*khagāsana* (RY), *maḍā-āsana* (JM), *mṛtāsana* (SVY), *paścima-tāna* (ŚS), *ugrāsana* (ŚS), *śavāsana* (HP, HSC)

***sukha-prasava*** (easy childbirth)
*baddha-koṇāsana* (YRah(N), *caturaṅga-daṇḍāsana* (YRah(N), *padmāsana* (YRah(N), *unmukha-pīṭha* (YRah(N), *samāsana* (YRah(N), *viparīta-daṇḍāsana* (YRah(N), *vīrāsana* (YRah(N)

***suptighna*** (overcoming numbness of limbs)
*gomukhāsana* (HTK)

***tṛtīyaka-jvara*** (fever recurring every third day)
*bhiḍoka-āsana* (YMS, JP)

***timira*** (partial loss of vision)
*andha-āsana* (YMS), *carpaṭa-coka-āsana* (YMS, JP)

**udara-gulma** (hardening and swelling of spleen)
*ātmā-rāma* (JP), *baddha-padmāsana* (YAs), *bālagunā-āsana* (YMS), *bhadrāsana* (HTK, YSC), *bhairavāsana* (JP), *bhiḍoka* (YMS), *bhīsarikā* (YMS), *bhujaṅgāsana* (SCA), *cakrī-āsana* (YMS), *dhanurāsana* (HP(D), *dṛdhāsana* (SCA), *eka-hasta-bhujāsana* (ŚYK), *garbhāsana* (ŚYK), *gomukhāsana* (SVY), *jalandharī-pāva-āsana* (YMS), *joga-pada-joga-āsana* (YMS), *karṇa-pīḍanāsana* (ŚYK), *kocaka-āsana* (YMS), *kubjikāsana* (HSC), *lolāṅgulāsana* (ŚYK), *mahāmudrā-āsana* (JP), *mākaḍa-āsana* (YMS), *matsyendra-pīṭha* (HP(k), HSC), *mayūrāsana* (SCA, HSC), *mīḍakīpāva* (YMS), *mūla-bandha-āsana* (HSC), *netī-āsana* (ANa), *pāda-hastāsana* (ŚYK), *paścima-tānāsana* (HP(k), HTK), *rudra-āsana* (YMS), *siddhi-bhairu-āsana* (YMS), *sūrya-āsana* (JP), *udara-āsana* (JP), *uṣṭra-āsana* (BrYs), *utkaṭāsana* (HSC), *uttāna-kūrmāsana* (HSC), *śayanāsana-karmāsana* (HSC), *balgulyāsana* (HSC), *vāma-pāda-pavana-muktāsana* (SCA), *viparīta-karaṇa-āsana* (YMS, JP), *vṛkṣāsana* (ŚYK), *vṛścikāsana* (JP), *yogīndra-pīṭha* (Yci(G)

**udara-lāghava** (reduction of fat around the belly)
*badrāsana* (YSC), *paścima-tāna* (HP(k)

**udara-śuddhi** (cleansing of the stomach)
*joga-pada-joga-āsana* (JP), *narasiṃha-āsana* (JP), *netī-āsana* (JP), *sarpāsana* (HP(ms.), *vṛkṣāsana* (ŚYK)

**valī-palita-nāśa** (overcoming wrinkles and oldage)
*kapālī-āsana* (JP), *narāsana* (Yci(G), *utthitordhva-padmāsana* (SVY), *viparīta-karaṇa* (HP(k)

**vasā-śuddhi** (purification of fat)
*eka-pāda-āsana* (YAs), *padmāsana* (SCA), *pavana-muktāsana* (YAs)

**vāta-roga** (rheumatism)
*bhadrāsana* (HTK), *cakrāsana* (YSC), *pañjhāsana* (YAS), *para-āsana* (YMS), *śalabhāsana* (KT), *siṃhāsana* (HTK), *viyoga-āsana* (YMS), *yonyāsana* (YMS)

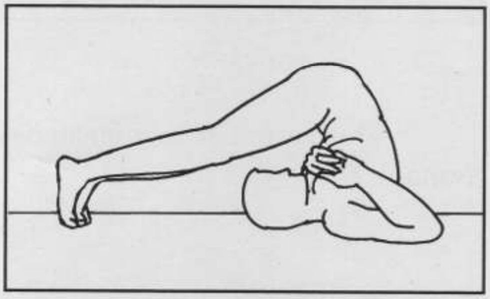
**vāyu-śuddhi** (purification of the *vāta*-humour)
*pañjhāsana* (YAs), *para-āsana* (YMS), *pavana-muktāsana* (YAs), *śalabhāsana* (KT), *yonyāsana* (JP, YMS)

# Encyclopaedia of Traditional Asanas

## A

***abhikāsana***

In an inverted position called *viparīta-karaṇī*-i touch the ground with big toes behind the head and interlock the fingers on chest. Direct the gaze at the center of the eye-brows (HP(ms.)-II.151).



*abhikāsana*

This technique is similar to what is popularly known as *halāsana* with variation in the position of hands.

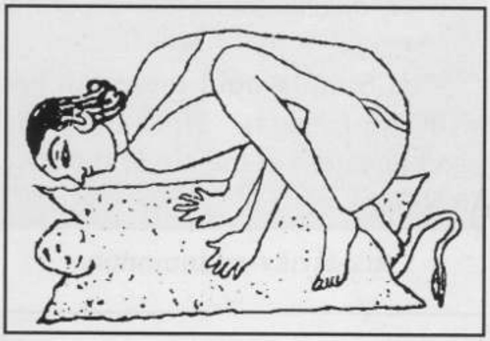
See *lāṅgalāsana*.

***abjāsana***

A synonym for *padmāsana* (HMY-IV.124).

***acala-āsana***

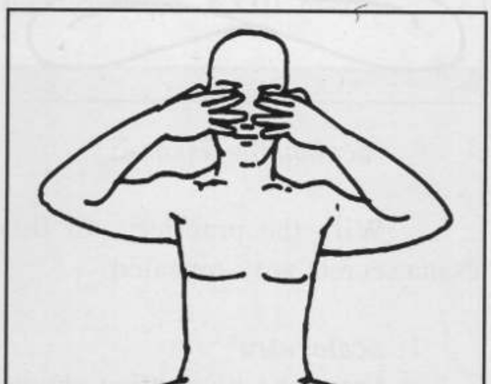
From the illustration given in NS-8 the technique involves placing of hands in front on ground with fingers well spread and legs raised, bringing knees on upper arms and lowering of the head forward.



*acala-āsana*

***acalanātha-āsana***

i) Place left heel by the right side of the navel in such a waythat the dorsal side of the footis placed on right thigh. Similarly, place right heel by left side of the navel on left thigh.



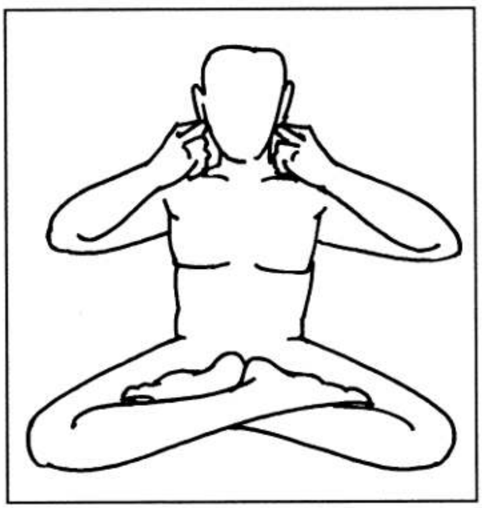
*acalanātha-āsana*-i

Then with the help of the fingers of two hands close the ears, eyes, nose and the lips (ANa-26).

Same as *baddha-yonyāsana*.

Cf. *bhagāsana*-i.

ii) Simply hold the ear lobes with the fingers. Hold the body erect and gaze at the tip of the nose (ANa-26).



*acalanātha-āsana*-ii

With the practice of this *āsana* secrets are revealed.

**acaleśvara**

From the illustration shown in NS-17 the technique involves bringing both heels together and then holding toes of two feet. Raise them to the chest and hold them there.

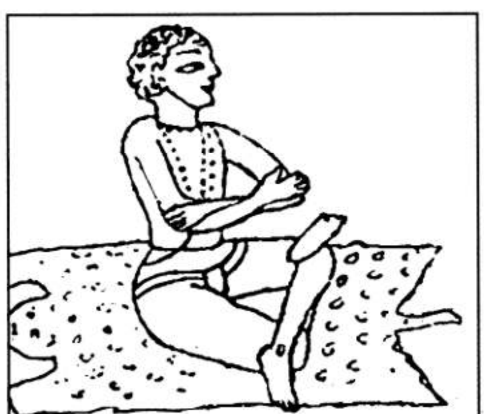


*acaleśvara*

This is similar to *gopicanda-āsana*-i.

**acalī-āsana**

From the illustration given in NS-58 the technique consists of placing right foot on left knee and left foot on right knee. Hands catch hold of elbows and placed on chest with sitting upright.

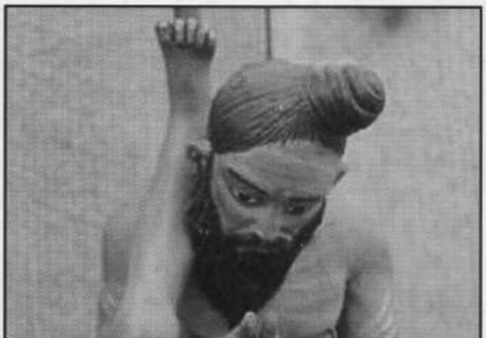


*acalī-āsana*

Cf. *neti-āsana, sahajāsana*-i.

***adhara-gomukhāsana***

Place one foot under opposite buttock and place other foot on shoulder. Join the palms together at the chest (JCM-7190).



*adhara-gomukhāsana*

***adhomukhāsana***

According to V-p.884 *adhomuṇḍāsana* is *adhomukhāsana*.

See *adhomuṇḍāsana* for illustration.

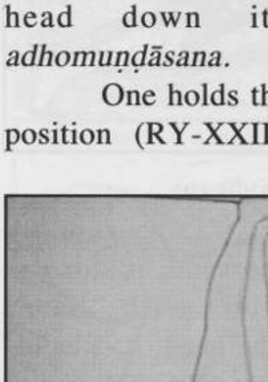


*adhomukha-v*

***adho-muṇḍā***

When legs ar head down it *adhomuṇḍāsana*.

One holds th position (RY-XXII



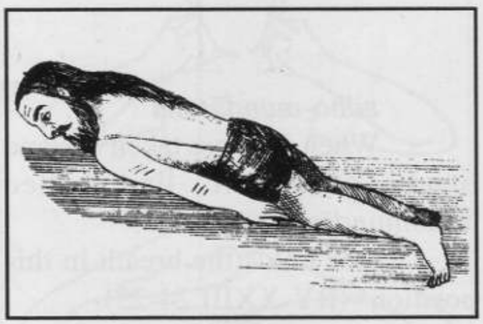
*kapālāsana, kapāli-āsana* and *adhomukhāsana* are its synonyms.

See *śīrṣāsana*-i, *viparīta-karaṇī*-iv.

This offers success in *vāyavī-dhāraṇā*. It belongs to the category of inverted postures.

***adhvāsana***

The technique consists of lying prone with hands and legs layed on ground (SCA-24, YAs-73).



*adhvāsana*

When the same is done in supine position with hands stretched over the head, it is called *śuddha-adhvāsana* (YAs-92).

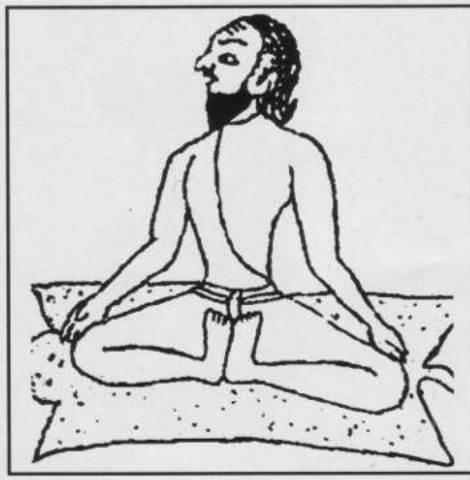
See *śuddha-adhvāsana.*

***adhyātma-āsana***

This *āsana* described in YMS-14 is same as *ātmārāma-āsana*-i or *pralopa-āsana.*

***ādi-kumārī-āsana***

From the illustration shown in NS-1 the technique consists of bringing both soles together drawn near the bottoms and toes turned upwards with upright sitting. Hands are placed on respective knees.

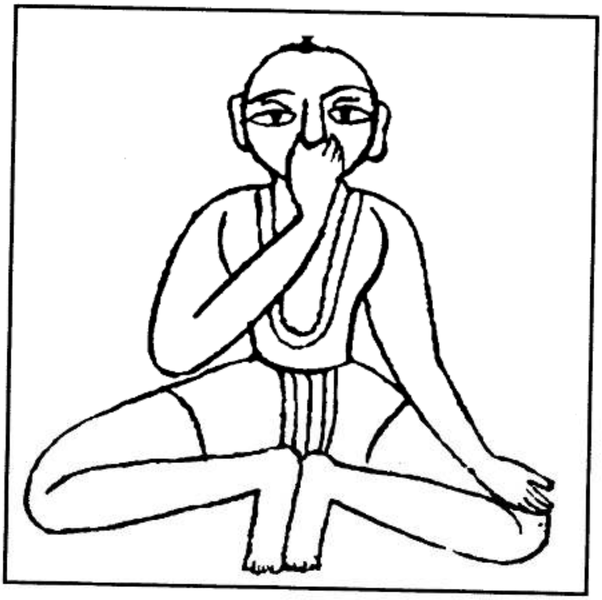


*ādi-kumārī-āsana*

In YMS-46 this is known as *bhagāsana*-ii.

***aghora-āsana***

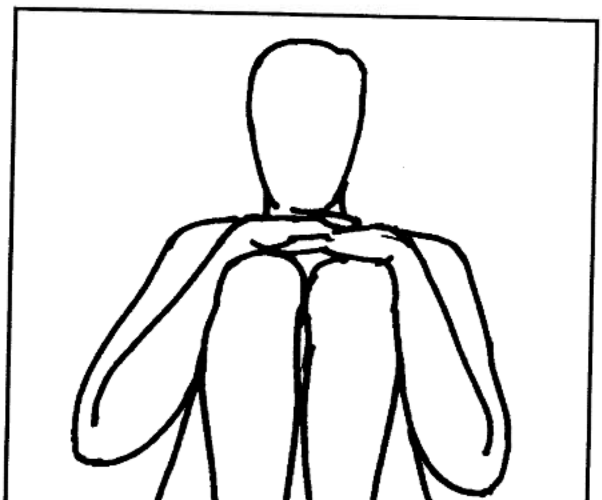
i) Keep the heels of the feet together and spread the knees keeping them on ground. Then place right palm on mouth. Turn the tongue backwards. Inhale through right nostril, hold the breath by closing the nostrils and exhale through left nostril. Then repeat the process in reverse manner by inhaling through left nostril. Keep the body upright (JP-205-209, YMS-39).



*aghora-āsana*-i

This *āsana* purifies the body, brings lustre and awakens *kuṇḍalinī*.

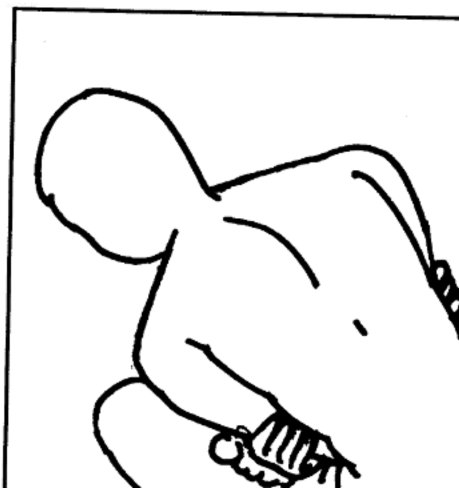
ii) HP(ms.)-II.100, JP(L)-38 provide a different technique as follows:



Raise up the knee
heels turning them sidewa
apart. Place palms on
sit on floor. Keep elbow
of the body and gaze at t
of the eyebrows. Bend th
little forward.

**agni-kuṇḍāsana**

Place right foot on
and left foot under right
in *vīrāsana*-i). Hold the le
with right hand and rig
with left hand. Bend fo
touch the forehead on g
such a way that the right
touches the right knee a
shoulder presses on rig
Direct the gaze at the tip of
(HP(ms.)-II.43, ANa-8).



Cf. *yogamudrā.*

**agocara-āsana**

As per the illustration given in NS-38 the technique consists as follows:

Cross right leg over left thigh, thus sitting on toes of both legs. Arrange the hands one over the other at the abdomen and hold the position upright.



*agocara-āsana*

Cf. *śukadeva-āsana*-i.

**agrāsana**

Mentioned in MPu-VIII.17 but not described.

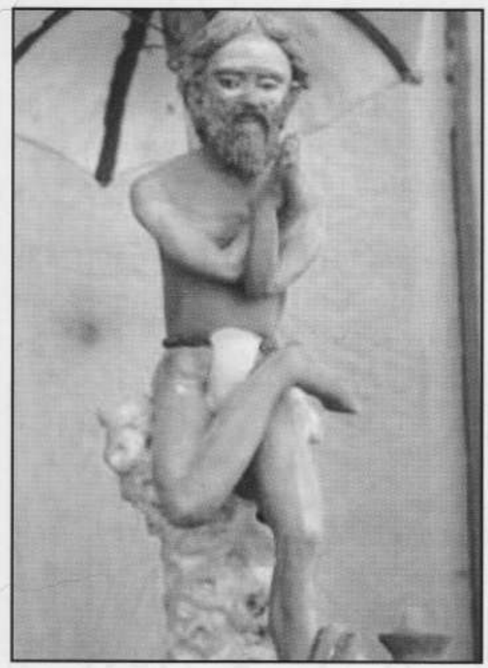
**ahibhuk-āsana**

Mentioned in ŚD-II.12 but not described.

Probably it is a synonym for *mayūrāsana. ahibhuk* means a peacock *(mayūra).*

**aikapāda-āsana**

In standing position bend one leg and place the foot at the opposite groin. Take a support at the bottoms. Intertwine the hands and remain steady (JCM-7181).

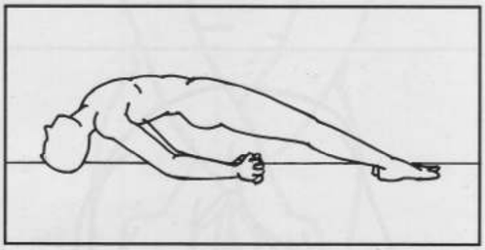


*aikapāda-āsana*

In JCM-7179,7180,7182 there are three more illustrations of *aikapāda-āsana* for which see the Appendix-VII on *aikapāda-āsana*.

**ajagarāsana**

Lie supine on ground. Form a finger-lock and insert it under the hips. Raise the whole body up keeping forearms (and heels) on ground. Direct the gaze in between the eyebrows (HP(ms.)-II.152).

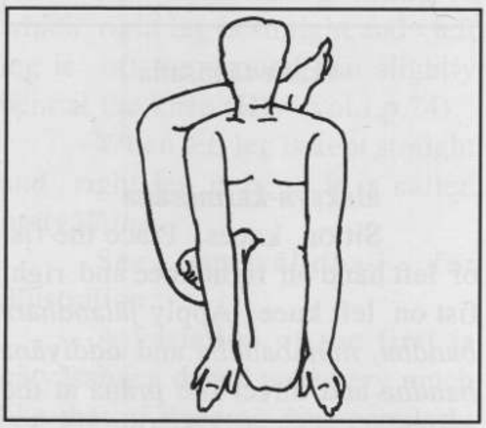


*ajagarāsana*

In this posture one makes a noise (a hissing sound) which overcomes diseases.

**ajarāsana**

Place left foot horizontally

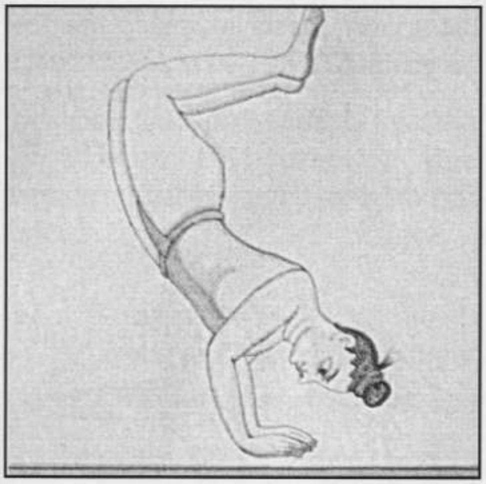


*ajarāsana*

on right side of the navel. Then place right leg on right shoulder. Keep left knee on ground and place hands on the sides of left knee. Direct the gaze in between the eye-brows(HP(ms.)-II.116).

**ajāsana**

Adopt *gajāsana*. Throw the legs up in the air and bring the forehead down to touch the ground (KKH-31, ŚTN-25).



*ajāsana*

See *gajāsana*.

**ākārita-kukkuṭa-āsana**

Mentioned in HR-III.17 as one of the five varieties of *kukkuṭāsana*, but the technique is not described.

**ākarṇa-dhanurāsana**

The technique available in SVY-45 is same as *dhanurāsana*-i .

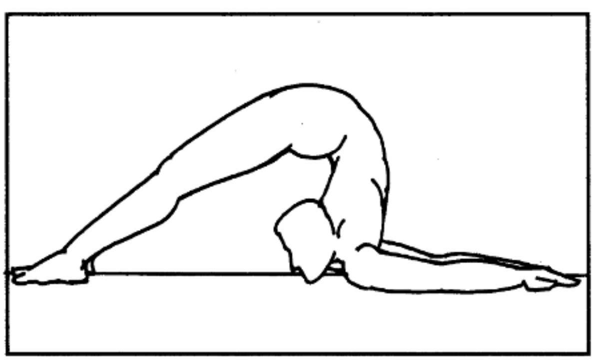
See *dhanurāsana*-i for illustration.

**ākāśa-āsana**

Mentioned in HR-III.14 but the technique is not given.

**ākāśa-kapotāsana**

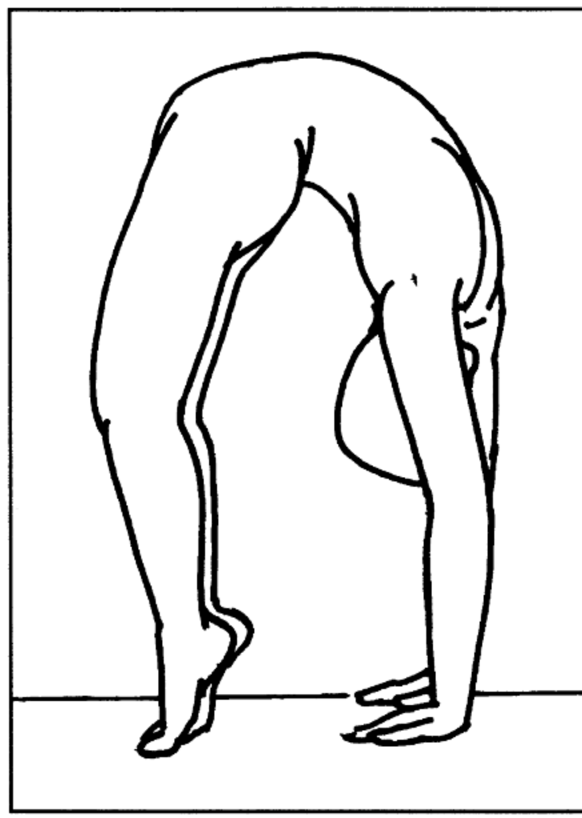
Adopt *uṣṭrāsana*-i (of GhS-II.41) in prone lying position. Raise the feet off the ground and taking them over the head, place the feet on ground (KKH-92).



*ākāśa-kapotāsana*

**ākāśa-tānāsana**

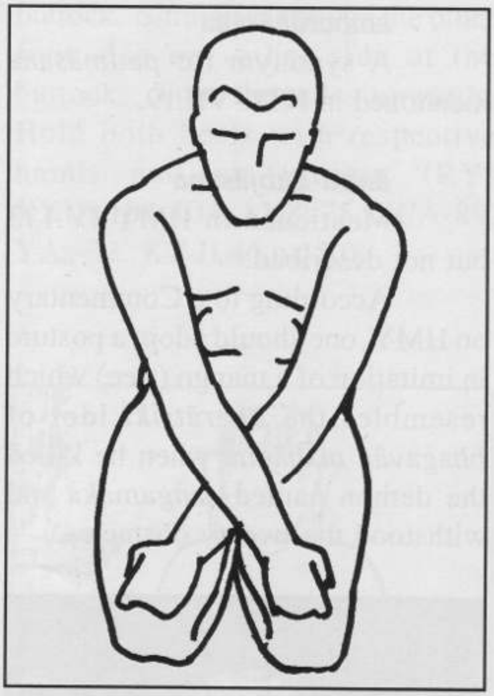
elbows remain raised. Then raise the body making a bowlike curve and bring the head closer to the heels. Fix the gaze in between the eye-brows (HP(ms.)-II.127-128).



*ākāśa-tānāsana*

**alakṣya-karmāsana**

Sit on knees. Place the fist of left hand on right knee and right



*alakṣya-karmāsana*

**ālīḍhāsana**

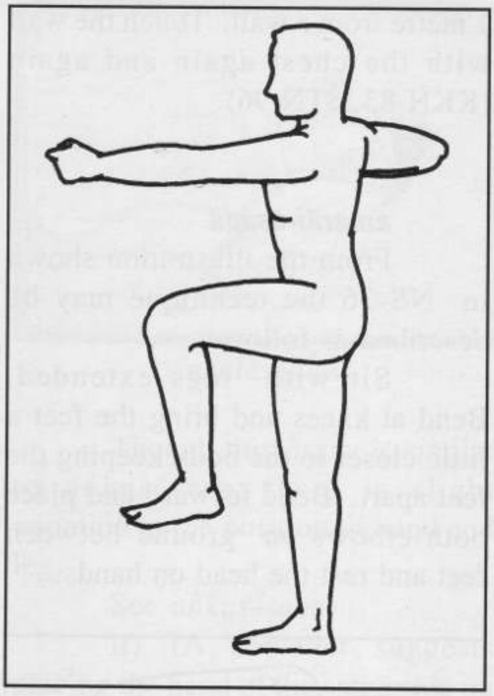
Named after the stance assumed when drawing a bow.

It is a standing *āsana* in which right leg is straight and left leg is off the ground and slightly bent at the knee (HW- vol.I,p.74).

When left leg is kept straight and right leg is bent, it is called *pratyālīḍha*.

See *pratyālīḍha*-i for illustration.

A variation of the first is *nāṭyāsana*, a dance pose very much like that of dancing *śiva* popularly known as *naṭarāja*.

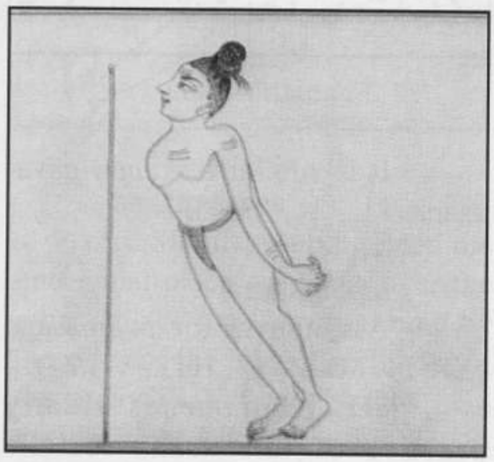


*ālīḍhāsana*

With this practice one becomes lustrous and gets beautiful voice.

**āliṅgāsana**

Stand at a distance of about



*āliṅgāsana*

1 metre from a wall. Touch the wall with the chest again and again (KKH-83, ŚTN-96).

**amarāi-āsana**

From the illustration shown in NS-36 the technique may be described as follows:

Sit with legs extended. Bend at knees and bring the feet a little closer to the body keeping the feet apart. Bend forward and place both elbows on ground between feet and rest the head on hands.



*amarāi-āsana*

It is similar to *kanerī-pāva-āsana.*

**aṃbujāsana**

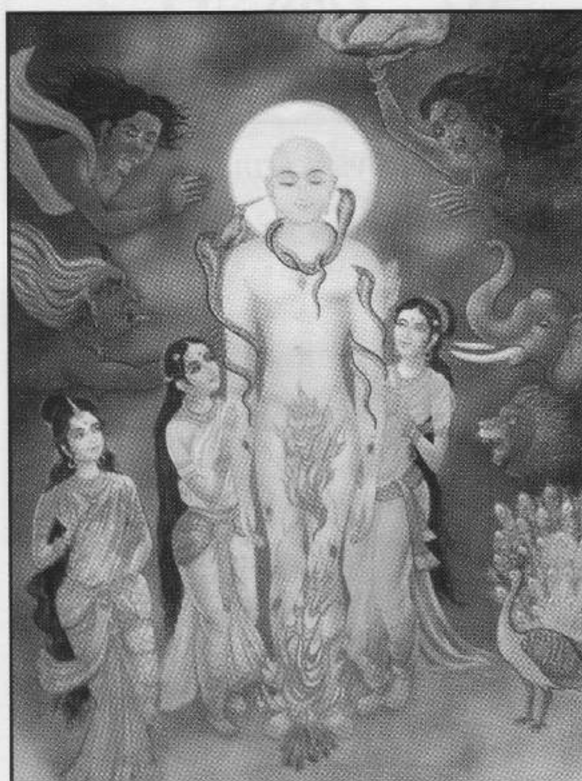
**amburuhāsana**

A synonym for *padmāsana* mentioned in HTK-VII.19.

**āmra-kubjāsana**

Mentioned in HMY-IV.133 but not described.

According to a Commentary on HMY, one should adopt a posture in imitation of a mango (tree) which resembles the *ekarātrikī* idol of *bhagavān mahāvīra* when he killed the demon named *saṅgamaka* and withstood the twenty obstacles.



*āmra-kubjāsana*

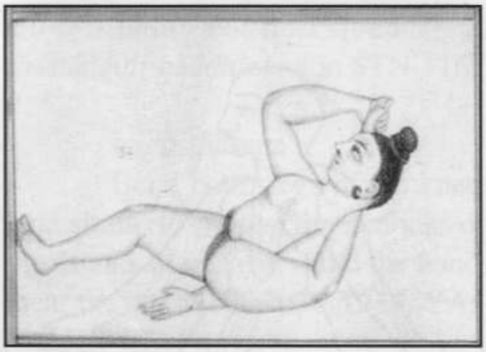
buttock. Similarly, arrange the other foot also on other side of the buttock. Turn the soles upwards. Hold both heels with respective hands and sit upright (RY-XXIII.103-104, ŚYK-75, SCA-89, YAs-32, KT-II.46,p.250).



*ānanda-mandirāsana*

**anantāsana**

i) Lie supine and place one of the legs at the neck and hold its toes with opposite hand. Extend the other leg and hand and maintain the pose comfortably (KKH-4, ŚTN-1).

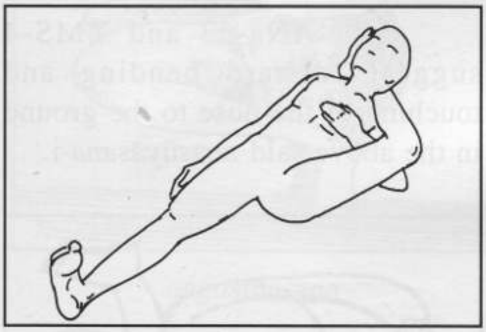


*anantāsana*-i

Though this *āsana* is similar to *aṅkuśāsana*, there is slight variation in the position of hand and leg.

See *aṅkuśāsana*.

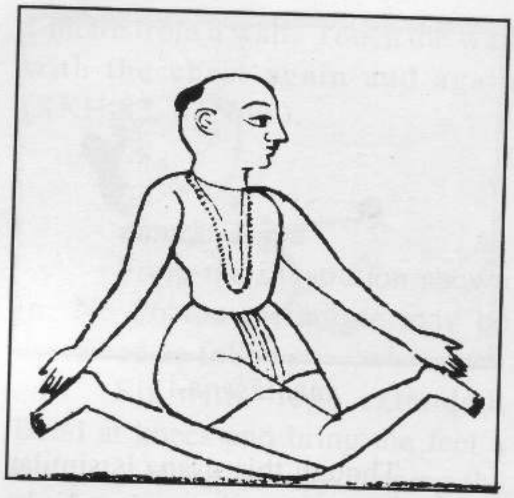
ii) IA, however, suggests placing the hand of the same side on chest. Other leg and hand are extended on ground.



*anantāsana*-ii

**anasūyāsana**

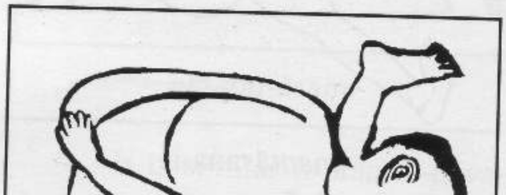
i) Sit on ground. Bend the knees and place one knee over the other. Place the feet on ground by the sides of the hips. Catch hold of the opposite feet with hands. Sit upright (YMS-44, ANa-53, JP-88-90, JP(L)-11).



*anasūyāsana*-i

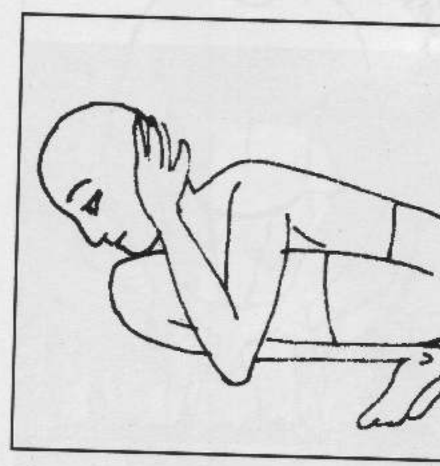
Regular practice of this *āsana* makes the body lustrous like gold and free from diseases.

ii) ANa-53 and YMS-4 suggest forward bending and touching of the nose to the ground in the above said *anasūyāsana*-i.



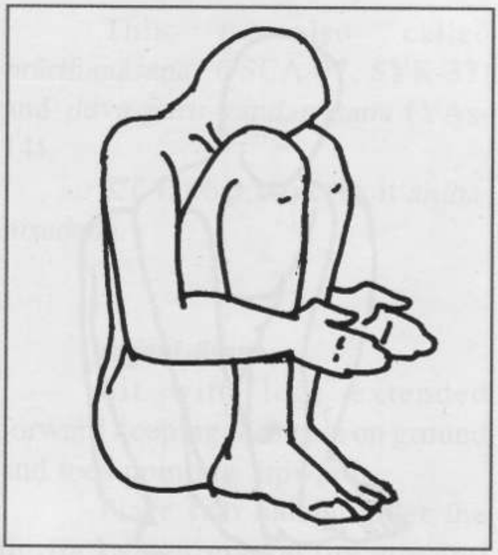
***andha-āsana***

i) Take a squatting p
by bringing the feet togethe
project the knees forward.
forward and bring the head in be
the knees. Place the elbows
sides of knees and hold th
with hands (YMS-33, JP-193



*andha-āsana*-i

This *āsana* brings relie
night blindness.

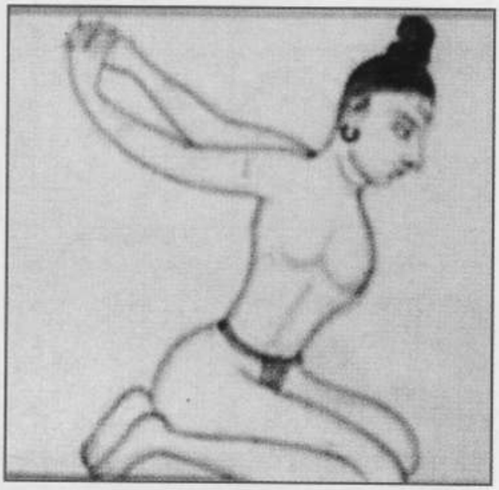


*andha-āsana*-ii

It resembles *kālāṅga* of NS-2.

**aṅgamoṭana**

Form a finger-lock and pass the whole body through the arms (KKH-64).

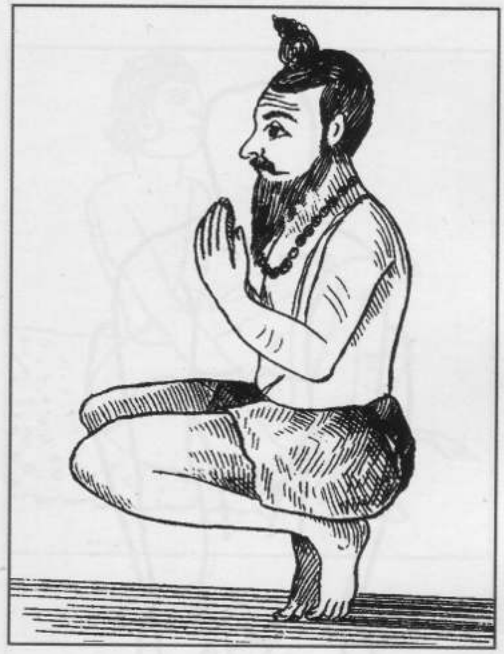


*aṅgamoṭana*

This is described as *hastāṅguli-baddhāsana* in ŚTN-116.

**aṅguṣṭhāsana**

Bend both legs in the knees and sit on toes. Rest the buttocks on heels and sit upright. Fold the hands near the chest (KT-II.46,p.246, YAs-61, HR-III.16).



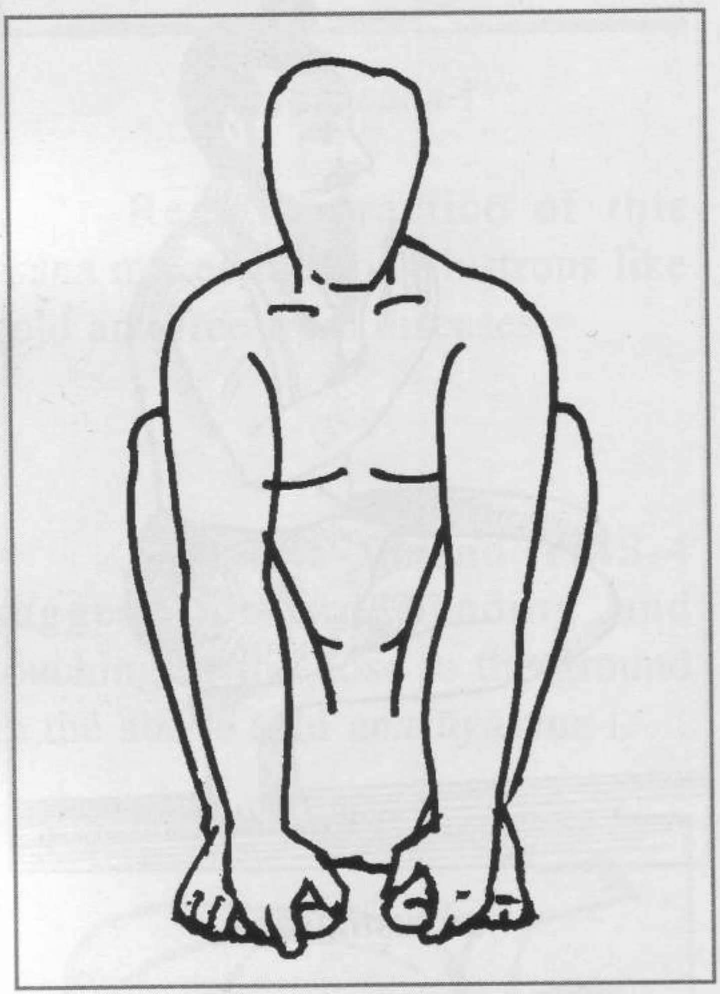
*aṅguṣṭhāsana*

GhS-II.27 calls it *utkaṭāsana*-i.

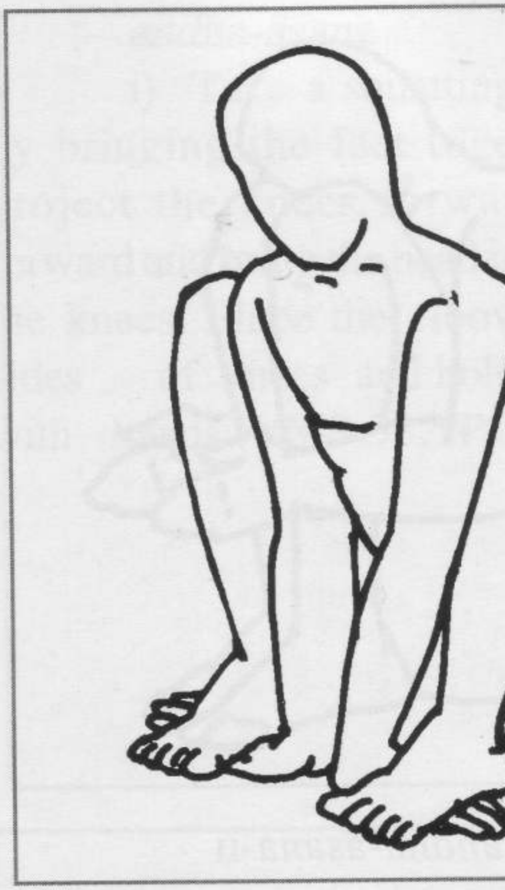
*vāmāṅguṣṭhāsana* and *dakṣiṇa-aṅguṣṭhāsana* are its two varieties (SCA-54-55, ŚYK-42, YAs-91).

***aṇi-āsana***

Sit on buttocks and raise both knees and bring heels close to the buttocks. Place arms between the abdomen and thighs and hold the left big toe with left hand and right big toe with right hand. Direct the gaze in front without any object (ANa-57).



*aṇi-āsana*



*anila-āsana*

This reduces the b

***añjalikāsana***

Stand on knees an hands on the chest (Yci(G) p.75, YSC-II.46, DP, ŚTN



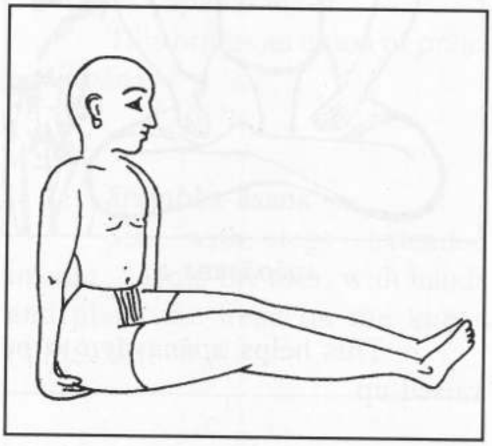
This is also called *prārthanāsana* ( SCA-47, ŚYK-37) and *deva-guru-vandanāsana* (YAs-14).

KT-II.46,p.246 calls it *ardha-niṣadana.*

**añjanī-āsana**

Sit with legs extended forward keeping the heels on ground and toes pointing upward.

Place two hands under the buttocks, palms facing up and fingers close together. Try to bring elbows together. Direct the gaze between the eyebrows (JP-283-286, AYG-60, YMS-69).



*añjanī-āsana*

It cures trembling of the body.

It has a similarity with *karpaṭī-āsana* described in NS-77 except that the hands are inserted in between the thighs.

**añjāyī-pāva-āsana**

From the illustration given in NS-51 the technique may be described as follows:

In sitting position place the left foot under right knee and right foot under left knee. Place the upturned hands on respective knees and sit upright.

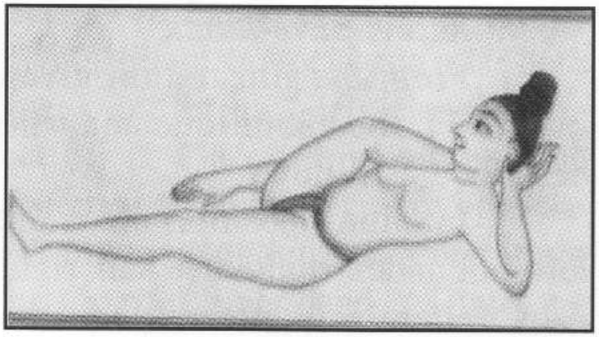


*añjāyī-pāva-āsana*

**aṅkuśāsana**

Lie supine. Place right leg on the neck in such a way that its foot comes on left shoulder. Bend the left arm in the elbow and give support of its hand to the head. Stretch out the other hand and leg.

This may be practised by changing the position of hand and leg (KKH-5, ŚTN-3, IA-4).

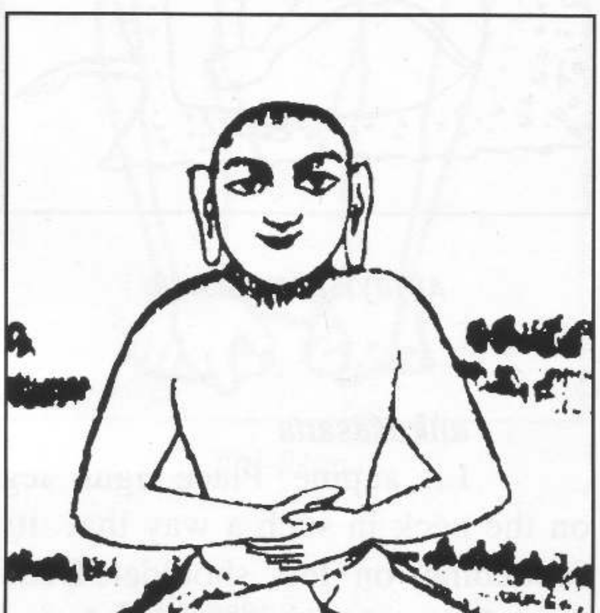


*aṅkuśāsana*

Cf. *anantāsana*.

**apāna-gamanāsana**

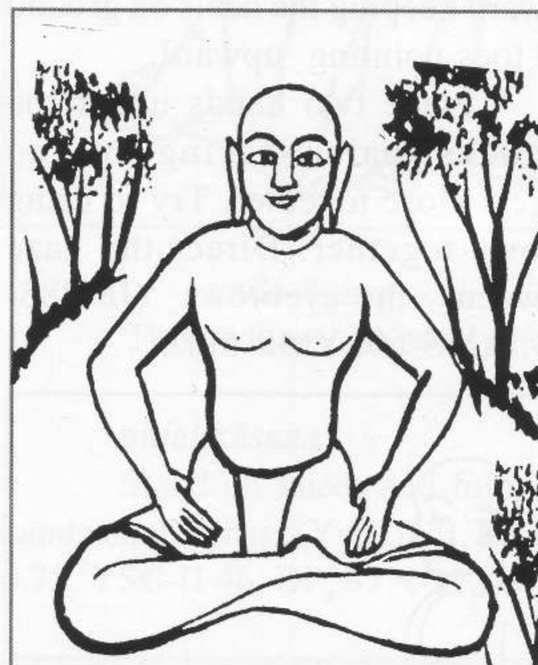
Sit on ground. Fold right leg and place right foot under left knee. Then place left heel at the root of the right thigh. Palms are placed at the navel (YAs-104).



See *vāmapāda-apā* *gamanāsana* and *dakṣia-pāda-apā* *gamanāsana.*

**apānāsana**

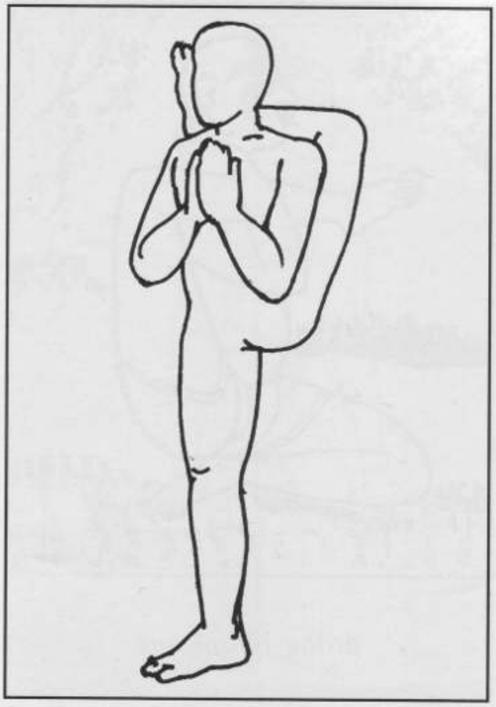
i) Arrange the feet cro wise as in *svastikāsana*-i. Hold b hands firmly in respective gro and sit straight (SCA-79, ŚYK KT-II.46,p.249, YAs-41).



*apānāsana*-i

This helps *apānavāyu* to raised up.

ii) V-p.885, RY-23:68 give different technique

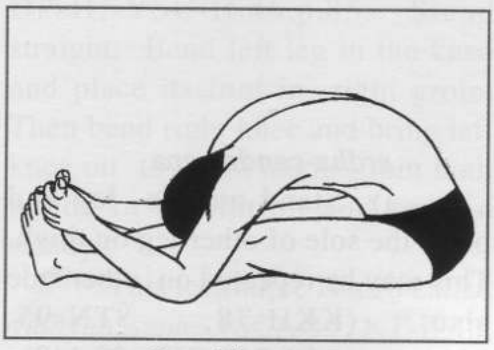


*apānāsana*-ii

This brings an union of *prāṇa* and *apāna*.

**ārambha-āsana**

Sit with legs extended infront. Hold the toes with hands and place the head on the knees (YMS-30).



*ārambha-āsana*

It is same as *paścimatāna*.

JP-78 uses it as a synonym for *paścimatāna*.

NS-20 illustrates this as *sārasvatāī-āsana*.

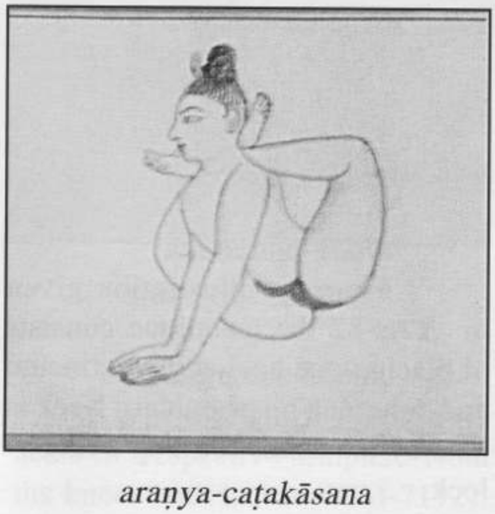
*ārambha-āsana*, however, is used with *prānāyāma* all the time throughout 24 hours with intermittent rest of an hour or so.

It is recommended to consume a gruel prepared with easily digestible rice and *moong* pulse.

If practised for 84 days, one overcomes *rājaroga* (Tuberculosis). *prāṇa* moves into *kuṇḍalinī* and the *nāḍīs* are purified. One attains clairvoyance.

**araṇya-caṭakāsana**

Place one leg at the neck and the other leg on it. Support the body on two hands (ŚTN-89, KKH-38).

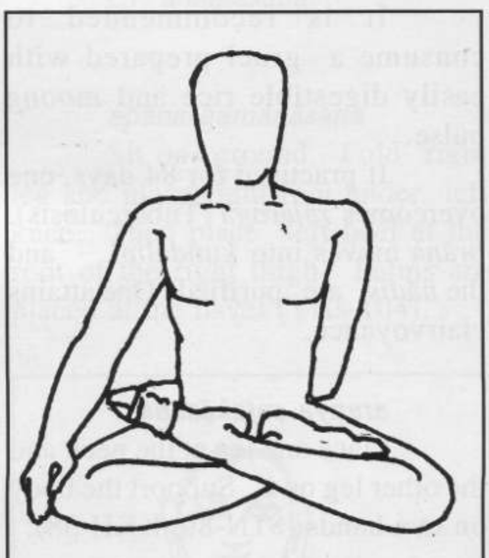


*araṇya-caṭakāsana*

This is described as *pāśinī-mudrā* in GhS-III.65.

***ardha-baddha-padmāsana***

Cross both legs and place the feet on opposite thighs. Taking one hand backward hold the big toe of the same foot (ŚYK-2).



*ardha-baddha-padmāsana*

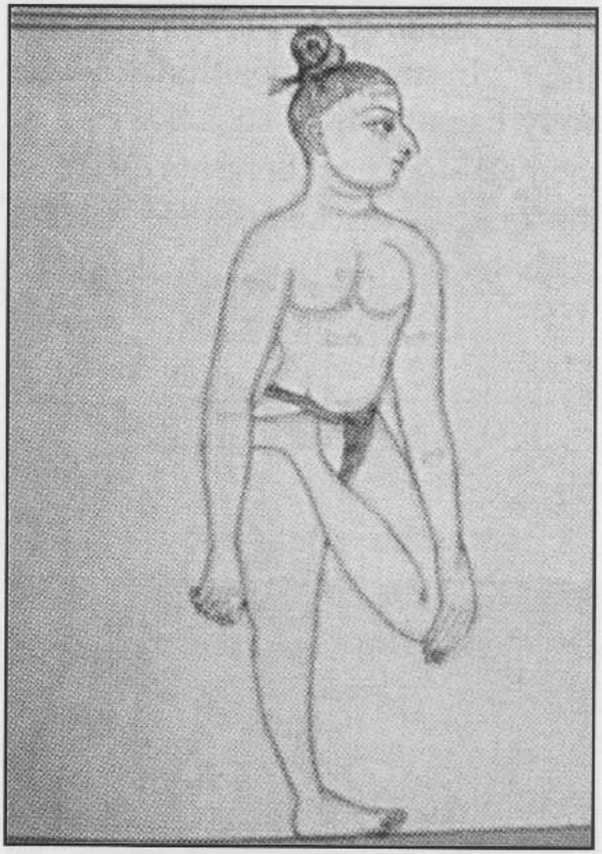
This can be done on the other side also.



*ardha-bhujāsana*

Instead of one leg when b legs are placed on shoulders and neck is grasped with finger-lock is called *bhujāsana* (YAs-95).

In SCA-59 *bhujāsana* known as *hasta-bhujāsana*.



*ardha-candrāsana*

Cf. *vṛkṣāsana*-i (GhS-II.36). It is similar to *ardha-pādāsana*.

See *ekapādāsana*--ii (YAs-5).

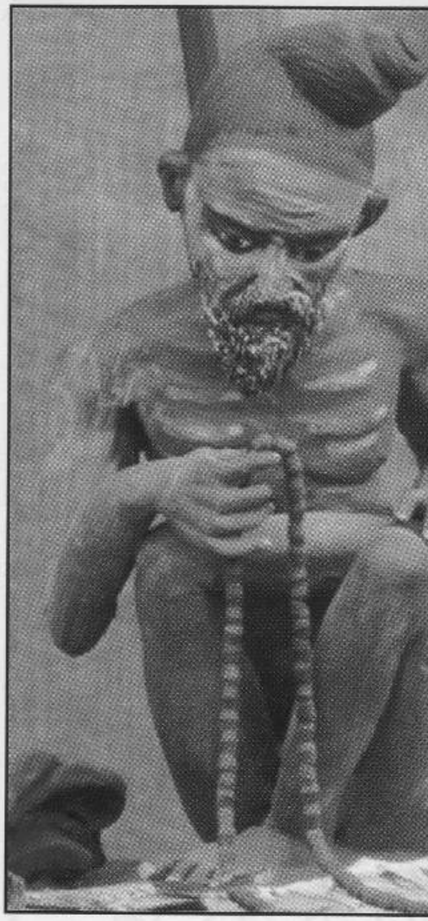
ii) There is another technique described by Yci(ś)-p.75, DP-II, YSC-II.46,p.85. Stand straight. Bend left leg in the knee and place its foot in right groin. Then bend right knee and bring left knee on to right ankle. Join both

See *vātāyanā*
illustration.

It is descri
*gavākṣāsana* by YAs-24.

***ardha-dhanurāsan***

Place one foot cl
anus keeping folded kn
Place other foot on ra
(JCM-7193).





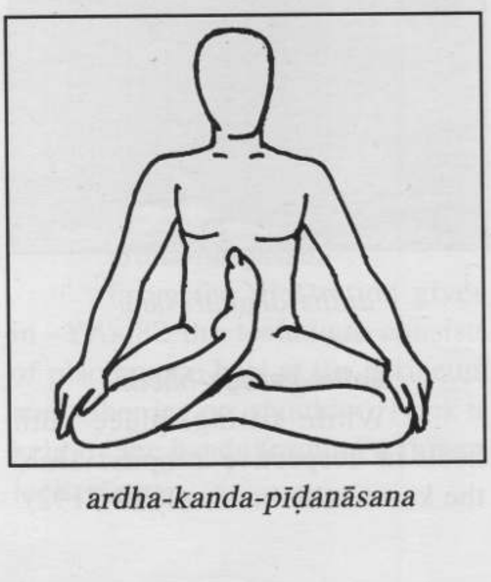
*ardha-garuḍa-bheda*

**ardha-jaṅghāsana**

Mentioned in SnS but not described.

**ardha-kanda-pīḍanāsana**

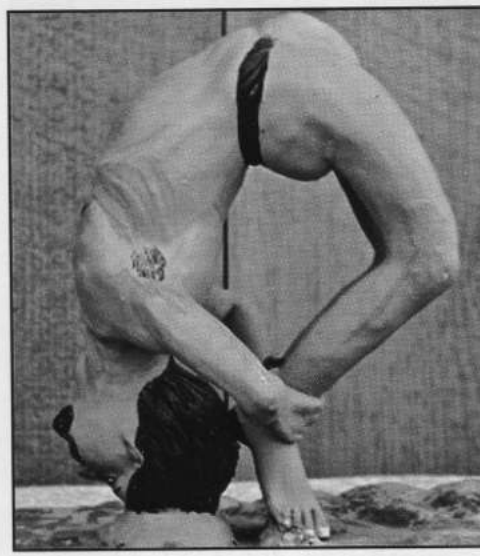
When *kanda-pīḍanāsana*-i is practised with alternate leg, it is called *ardha-kanda-pīḍanāsana* (ŚYK-100).



*ardha-kanda-pīḍanāsana*

**ardha-kapāli-āsana**

In standing position bend the body backwards in such a way that the head touches the ground. Hold the ankles with hands and raise the heels (JCM-7183).



*ardha-kapāli-āsana*

**ardha-kūrmāsana**

Sit in a kneeling position with feet turned upwardly. Bend forward, place the forearms on the ground in front, palms facing upward and head placed on them (SCA-44, YAs-54, ŚYK-33, KT-II.46,p.245).



*ardha-kūrmāsana*

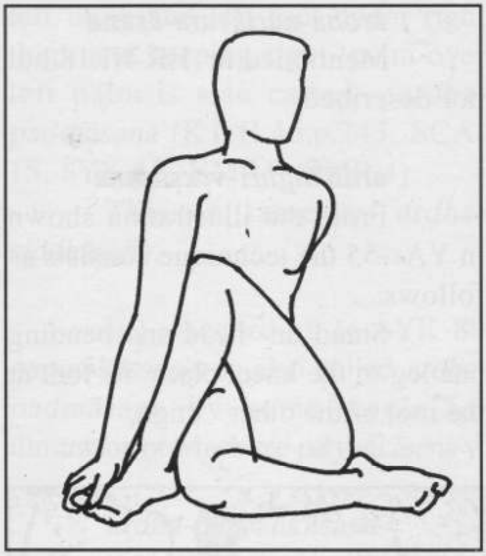
**ardha-matsyendrāsana**

It is an easier modification of *matsyendrāsana*-i (A(K)-p.66-67, SVY-21,p.344, ŚYK-11) technique of which is as follows:

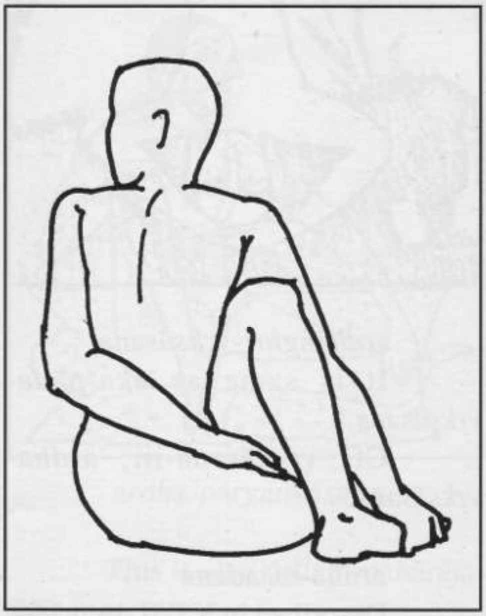
Sit with legs fully stretched out. Bend right leg in the knee and set its heel by side of left hip. Then withdraw the left leg and arrange its foot on the side of right knee. Pass the left hand around the right knee and rotate the whole trunk to the left. Grasp the right foot and keep the right hand fully stretched out. Swing the left hand back and try to hold the right thigh below the groin.

This helps in securing the fullest twist.

Similarly, try using the other extremities.



*ardha-matsyendrāsana* (front)



*ardha-matsyendrāsana* (back)

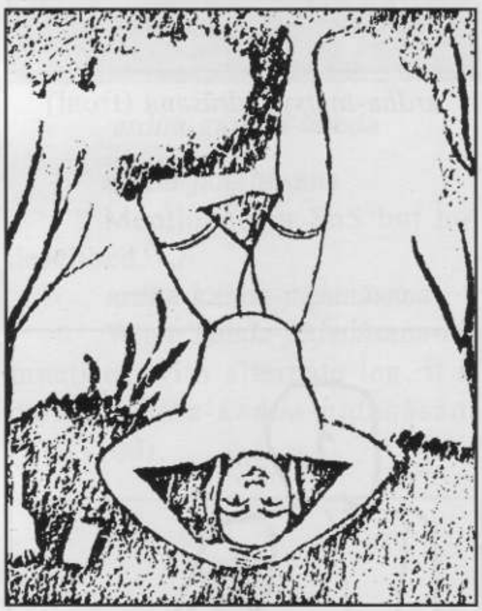
***ardha-nārīśvara-āsana***

Mentioned in HR-III.18 but not described.

***ardhāṅghri-vṛkṣāsana***

From the illustration shown in YAs-55 the technique consists as follows:

Stand on head and bending one leg in the knee, place its foot at the root of the other thigh.



*ardhāṅghri-vṛkṣāsana*

It is same as *eka-pāda-vṛkṣāsana.*

Cf. *vṛkṣāsana*-iii, *ardha-vṛkṣāsana.*

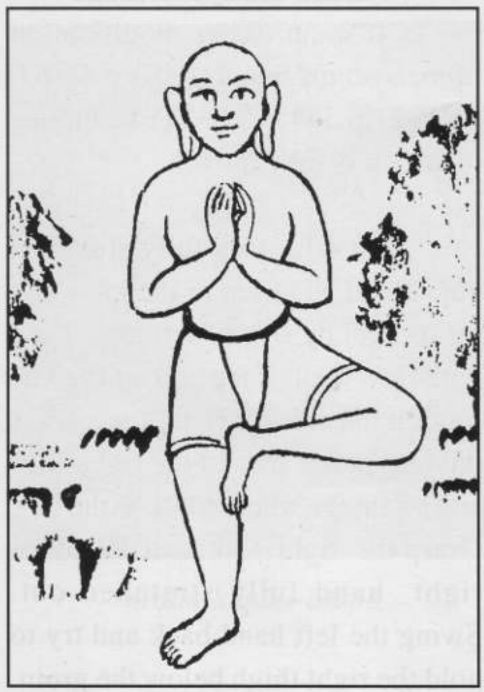
***ardha-niṣadana***

Described in KT-II.46,p.246. It is same as *añjalikāsana* or *prārthanāsana* or *deva-guru-vandanāsana.*

See *añjalikāsana* for illustration.

***ardha-pādāsana***

Stand on one leg and place the other foot vertically on opposite thigh. Place the hands folded on the chest (SCA-20-21, ŚYK-16, KT-II.46,p.244, YAs-76).



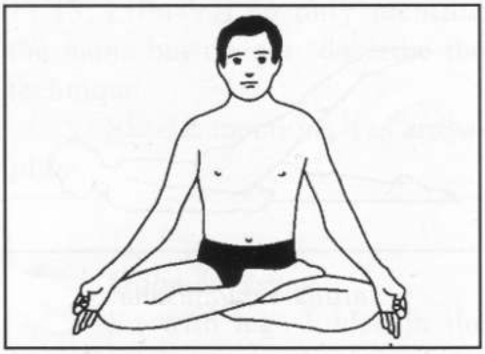
*ardha-pādāsana*

In other texts, it is synonymously described as *ekapādāsana*-ii (YAs-5) and *vṛkṣāsana*-i (GhS-II.36) with slight variation.

It is similar to *ardha-candrāsana*-i (ŚTN-95).

**ardha-padmāsana**

i) Place the right foot on left thigh and left foot under right thigh. Rest the two hands on knees. Sit straight and fix the gaze at the tip of the nose (ANa-33, SVY-14,p.336, ŚYK-4).

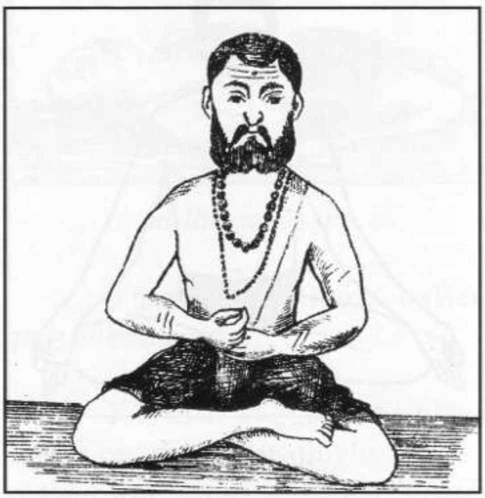


*ardha-padmāsana*-i

This is same as *ardhāsana*, *sahajāsana*-ii.

This is known as *vīrāsana*-i according to some *yogīs* (ŚYK-4).

ii) Placing the right foot on left thigh and left foot under right thigh and keeping right palm over left palm is also called *ardha-padmāsana* (KT-II.46,p.243, SCA-15, ŚYK-12, YMP-3, SMP-4).



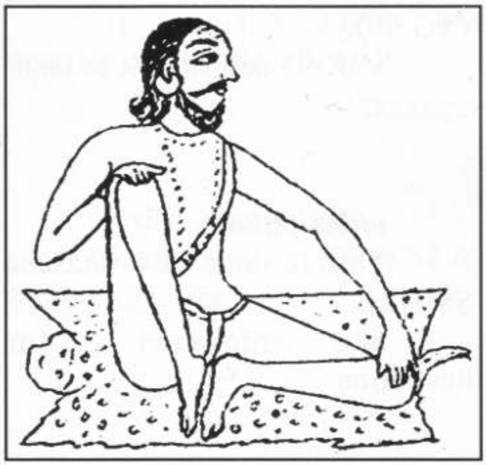
*ardha-padmāsana*-ii

This is same as *ardha-siddhāsana*.

iii) According to ŚYK-80 *paryaṅkāsana*-v is also called *ardha-padmāsana* by some *yogīs* for illustration of which see *paryaṅkāsana*-v.

**ardha-paryaṅkāsana**

Sit with knees bent in such a manner that one knee is raised vertically and other is placed on the ground. Both feet are kept together. Place hands on respective knees (GIRTIC-p.22).



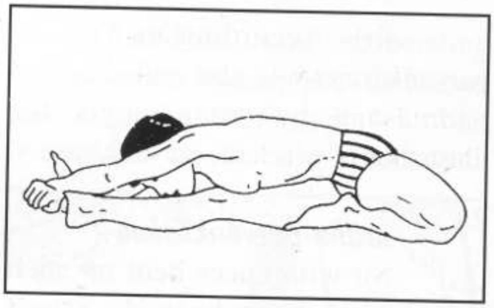
*ardha-paryaṅkāsana*

This is also called *mahārāja-līlāsana*.

NS-66 calls it *mālakī-āsana*.

**ardha-paścimatānāsana**

Sit with one leg extended. Place the heel of the other leg at the perineum. Extend both hands and holding the big toe of the extended leg, place the head on the knee (KKH-49, ŚTN-107).



ardha-paścimatānāsana

It is also called *ardha-paścimottānāsana* (ŚTN-107) or *mahāmudrā-āsana*-i (JP-105-106, AYG-59).

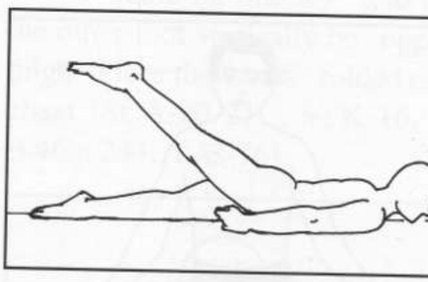
ŚYK-93 describes it as *jānu-śīrāsana*.

**ardha-pīṭha**

This is same as *ardhāsana* (SŚe-12).

See *ardhāsana* for illustration.

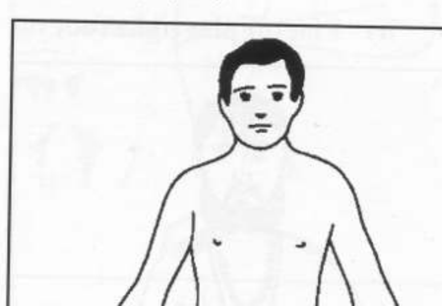
Lie prone on ground feet together and hands exte along the body. Raise one o legs backward slowly and low down. Then raise the other similarly.



ardha-śalabhāsana

**ardhāsana**

Place one foot on o thigh and sit straight (Ku 11.43,46, YSC-II.46,p.86, YSS II.46, Yci(Ś)-p.75, Vrt-II.46, NI II.46,Yci(G)-II).



ŚP-II.18 specifically states that left foot should be placed under right thigh and right foot on left thigh.

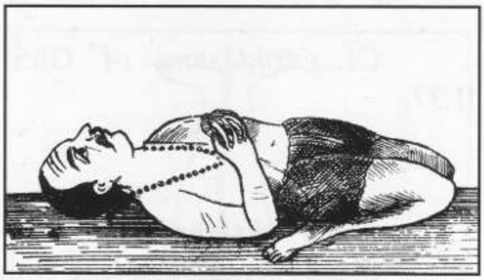
It is similar to *vīrāsana*-i.

YPa-II.46, MPu-VIII.18, GPu-I.229-23, MrPu-IX.28, VPu-11.13, LiPu-VII.86 only mention the name but do not describe the technique.

SŚe-12 mentions it as *ardha-pīṭha*.

***ardha-śavāsana***

Sit with legs folded in the knees and feet turned backwards by the side of hips or under the buttocks. Lie on back and stretch hands on chest (YAs-100, SCA-76, KT-II.46,p.248).



*ardha-śavāsana*

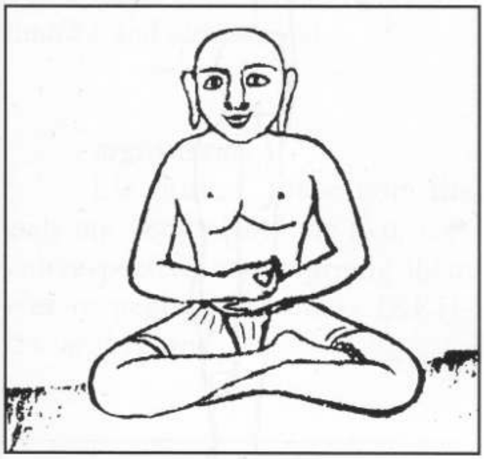
This is also called *paryaṅkāsana*-iii.

KT also suggests to place hands on respective thighs.

A(K) calls it as *supta-vajrāsana*.

***ardha-siddhāsana***

Place left heel under the anus and arrange right foot on left shank (JP-494).



*ardha-siddhāsana*

This is same as *ardha-padmāsana*-ii.

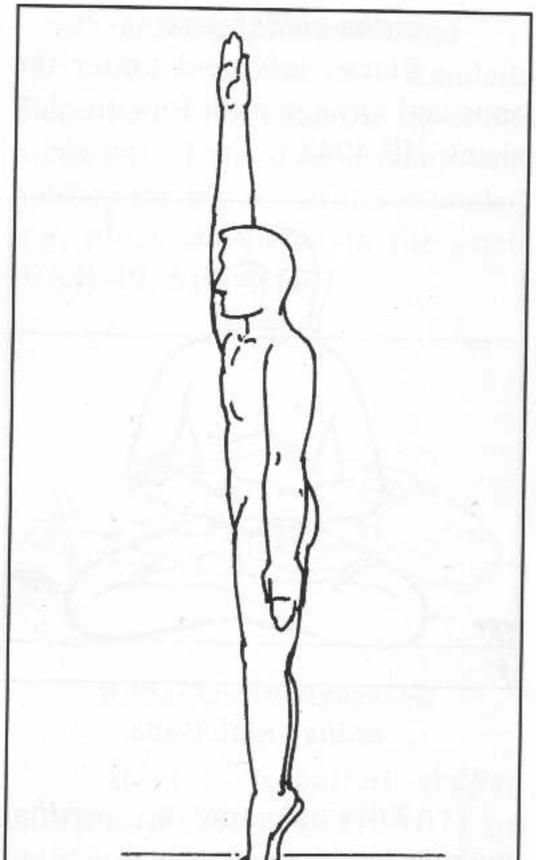
It is used during the practice of *kaṇṭhivetālī kumbhaka* .

***ardha-svastikāsana***

Mentioned in KāPu-57:67 but not described.

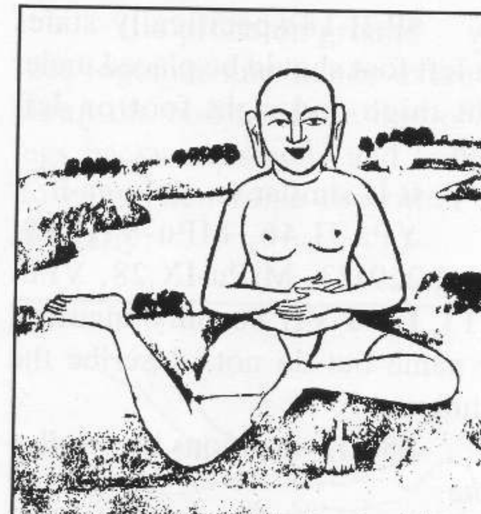
***ardha-tāḍāsana***

Stand with feet together with heels raised. Raise one hand over the head and stretch (ŚYK-25).



*ardha-tāḍāsana*

Cf. *tāḍāsana*-i.



*ardha-trikoṇāsana*

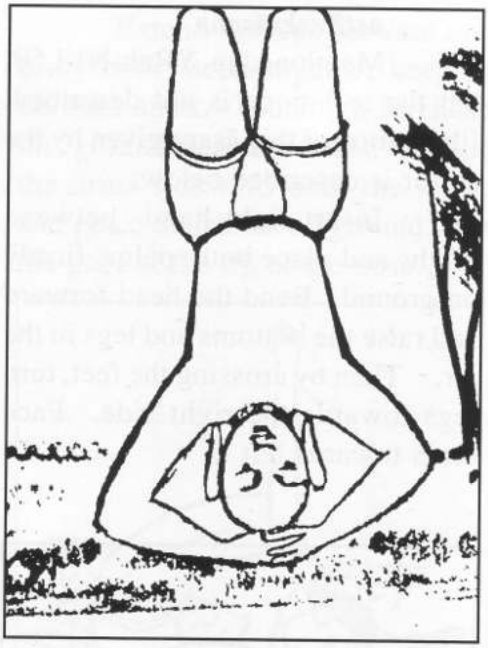
This is called as *trikoṇāsa*
ii in YAs-21.

Also see *dakṣiṇa-pāc*
*trikoṇāsana* and *vāma-pāc*
*trikoṇāsana*.

Cf. *garuḍāsana* of Gh
II.37.

***ardha-vṛkṣāsana***

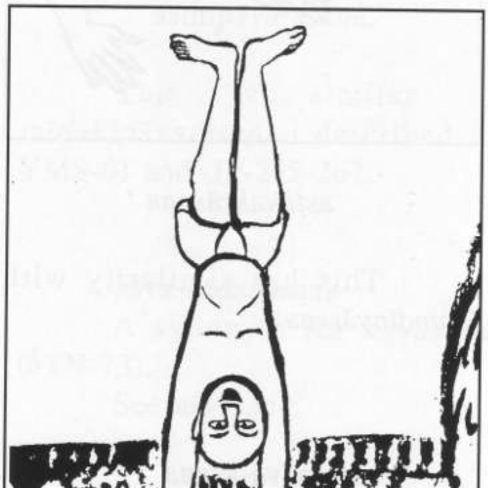
Stand on head and take bo



ardha-vṛkṣāsana

**ardhodayāsana**

Place the hands on ground



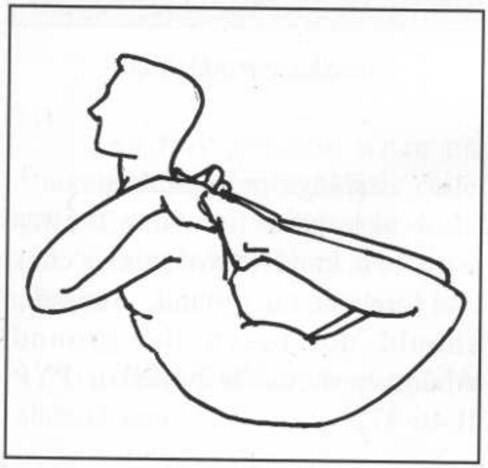
ardhodayāsana

and raise the whole body in the air. Direct the gaze at the nose (RY-24:24-25).

This is called *vṛkṣāsana*-iv, *mukta-hasta-vṛkṣāsana*-ii, *vajrol(ṇ)ī-mudrā*-i and *śīrṣāsana*-iii.

**arghyāsana**

Lie prone. Place both the heels on neck. Hold the two toes with respective hands turning them over respective shoulders (KKH-55). *arghyāsana*

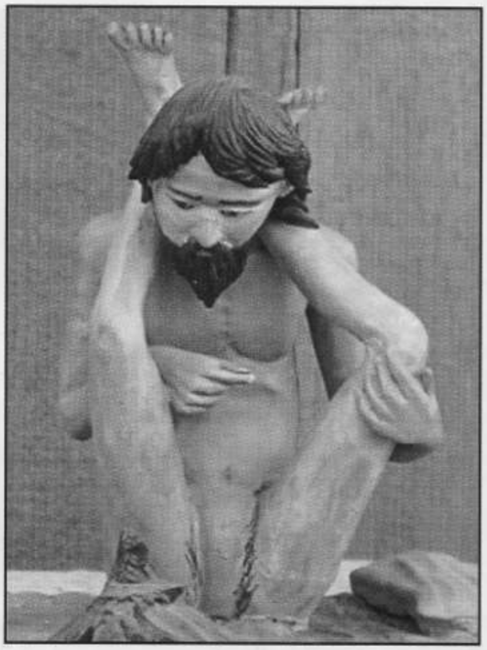


arghyāsana

Cf. *chatrāsana*.

**āruḍha-garuḍāsana**

While sitting, raise both the legs and place them on the neck. Hold one knee with one hand and place the other hand on chest (JCM-7189).



*āruḍha-garuḍāsana*

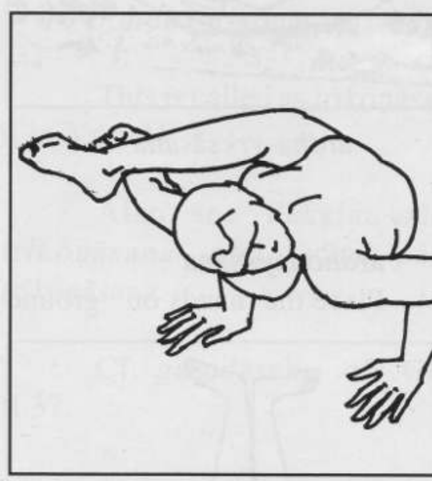
**aṣṭāṅga-praṇipātāsana**

Lie prone touching the two feet, two knees, two hands, chest and forehead on ground. Abdomen should not touch the ground. Abdomen should be pulled in (PYP-II.46-47).

**aṣṭāvakrāsana**

Mentioned in YRah(N)-I. but the technique is not describ Illustration of this *āsana* given by editor is described below:

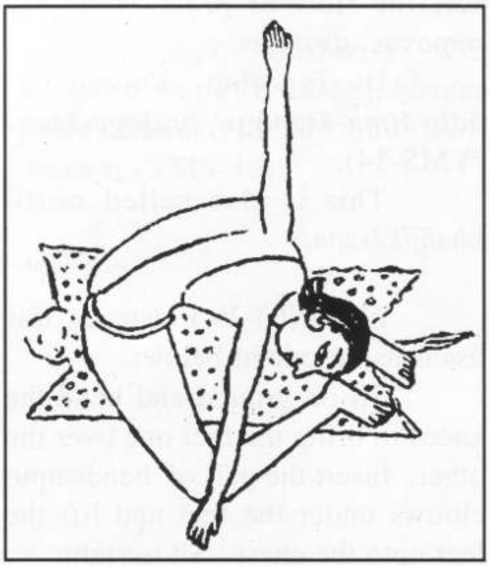
Insert right hand betw thighs and place both palms firr on ground. Bend the head forw and raise the bottoms and legs in air. Then by crossing the feet, t legs towards the right side. F turns towards left.



*aṣṭāvakrāsana*

This has similarity w

Extend the legs forward and bring both heels together keeping the toes apart. Touch the forehead on ground near the heels. Spread the arms sideward over the knees and place the palms on ground. Fix the gaze at the tip of the nose.



*asthipāva-āsana*

This is similar to *mīḍakīpāva-āsana*-i described in YMS-61 and JP-265-267.

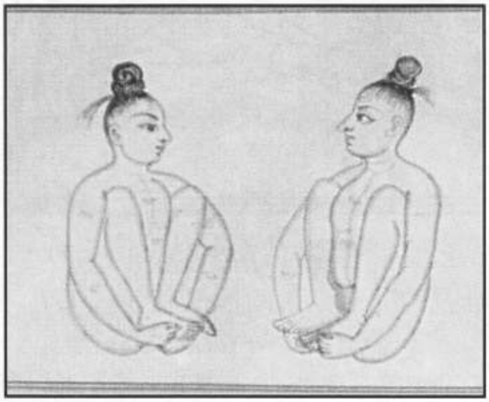
***aśva-sādanāsana***

A synonym for *aśvāsana* (ŚTN-73).

See *aśvāsana.*

***aśvāsana***

Forming the fists of hands place them on ground vertically in such a manner that the little fingers are on the ground. Then place the two feet on the two respective fists and walk like a horse (KKH-70).



*aśvāsana*

In this position when one walks like an elephant, it is called *gaja-sādana* and when one walks like a camel, it is known as *uṣṭra-sādana*.

ŚTN-73 describes it as *aśva-sādanāsana.*

***ātma-līnāsana***

From an illustration given in YAs-60 the technique may be described as follows:

Sit with soles placed between opposite thighs and calves. Place the two hands on forehead and bend the head down slightly.



*ātma-līnāsana*

See *pūrva-tarkāsana.*

**ātmārāma-āsana**

i) First lie on the back. Raise the legs towards head. Bring the hands in between the legs. Turning the hands over the legs, hold the feet in elbows. Interlock the fingers over shoulders and raise the head. Fix the gaze at the tip of the nose (JP-149-153, HP(ms.)-II.138-139, YMS-14).

It improves the gastric fire, brings purification of the *nāḍīs*, sets the flow of *prāṇa* right and removes diseases.

It is also known as *adhyātma-āsana* or *pralopa-āsana* (YMS-14).

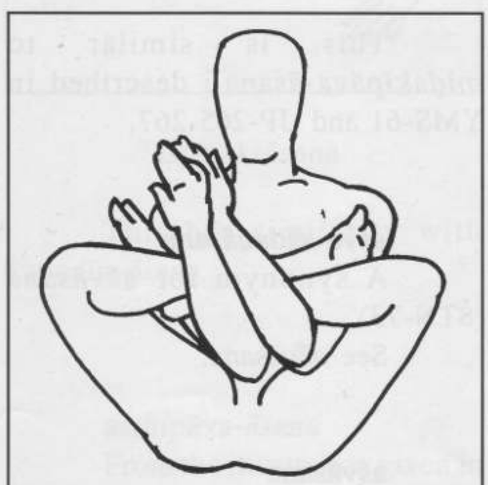
This is also called *mṛtti-bhañjikāsana.*

ii) JP(L)-26 illustrates this *āsana* as described below:

Sit on ground and bend the knees to bring the feet one over the other. Insert the pair of hands upto elbows under the feet and lift the feet upto the chest. Sit upright.



*ātmārāma-āsana-i*

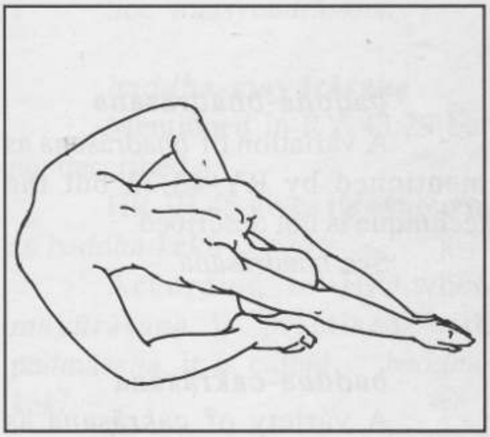


*ātmārāma-āsana-ii*

***avaghaṭa-āsana***

Sit with legs extended forward. Bring both heels together keeping toes apart. Join hands together, bend forward to touch the forehead on ground near the heels and extend the arms fully (NS-52).

It has similarity with *nāgīpāva-āsana* (YMS-58), *bhagna-pātra-āsana* (NS-44) and *yonī-āsana*-ii (YMS-43).



*avaghaṭa-āsana*

# B

***baddha-bhadrāsana***

A variation of *bhadrāsana* as mentioned by RY-43:23 but the technique is not described.

See *bhadrāsana.*

***baddha-cakrāsana***

A variety of *cakrāsana* as mentioned in RY-43:25 but not described.

See *cakrāsana.*

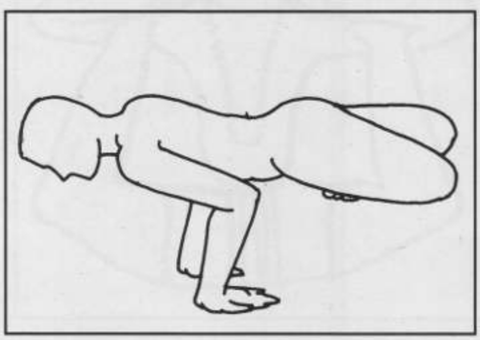
***baddha-kārmukāsana***

One of the two variations of *kārmukāsana* as mentioned in RY-43:24 but not described.

See *kārmukāsana.*

***baddha-kekī-āsana***

HR-III.45 mentions it and gives the technique consisting of doing *mayūrāsana* with *padmāsana.*



*baddha-kekī-āsana*

It is also called *baddha-mayūrāsana.*

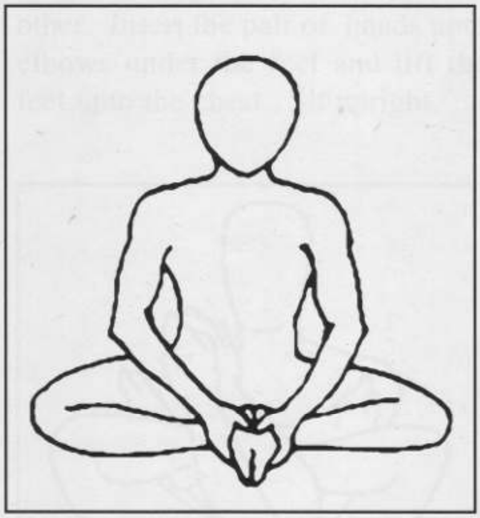
HP (ms.)-II.122 calls it *cakravākāsana.*

***baddha-koṇāsana***

Mentioned in YRah(N)-III.23 but not described.

The illustration of this *āsana* available in the published book is described as follows:

Sit with soles of the feet together and catch hold of the feet and pull the heels towards the bottoms.



*baddha-koṇāsana*

This is recommended for pregnant women.

From the illustration given by the editor it resembles *bhadrāsana*-i.

See *koṇāsana.*

**baddha-kukkuṭāsana**

Mentioned in RY-43:28 but not described.

See *kukkuṭāsana.*

**baddha-kūrmāsana**

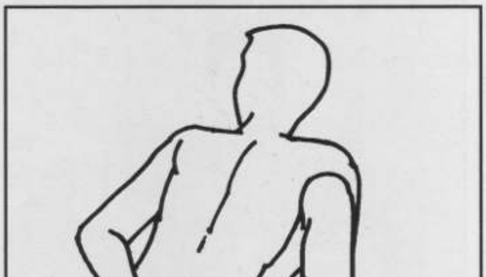
Mentioned in HR-III.15 but not described.

See *kūrmāsana.*

**baddha-matsyendrāsana**

Mentioned in HR-III.12,60 as one of the three variations of *matsyendrāsana*, but the technique is not clearly described.

HR-III.60 says that if *matsyendrāsana* is practised with the hands tied, it forms *baddha-matsyendrāsana*.



*baddha-matsyendrāsana*

See *matsyendrāsana.*

**baddha-mayūrāsana**

Mentioned in RY-43:29 but not described.

HR-III.45 gives its synonym as *baddha-kekī.*

According to HR when *mayūrāsana* is practised with *padmāsana*, it is called *baddha-kekī.*

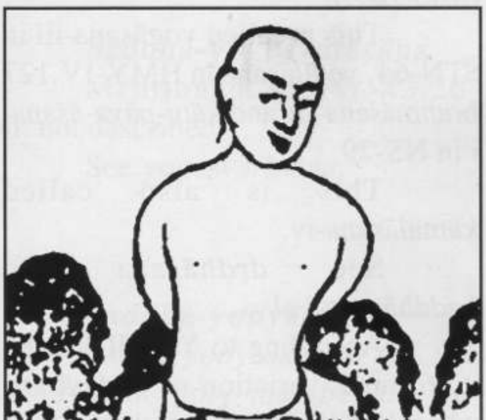
For illustration see *baddha-kekī.*

It is also known as *cakravākāsana.*

It may be called *padma-mayūrāsana* also.

**baddha-padmāsana**

i) Place right foot on



*baddha-padmāsana*-i

left thigh and left foot on right thigh. Cross the hands behind the back and take hold of the toes (ŚTN-33, HSC-38, RY-23:30-31,43:21, YMP-2, SVY-12, YAs-6, KKH-52, HTK-VII.30, HR-III.9, YKU-I.23, YCU-95,106, HP(K)-II.7, GŚ-41-43, YRah(N)-II.13, JP(L)-44, ŚYK-2).

This practice brings about success in controlling the *vāyus*. It alleviates fever caused due to vitiation of *vāta* and *kapha*. It purifies abdomen, mind and speech.

Practice of *sarasvatī-cālana* is recommended in this *āsana*.

MtS-III.22-24 describes *baddha-padmāsana* as *dṛḍhāsana* and *padmāsana* as *sudṛḍhāsana* (MtS-III.6).

This is called *yogāsana*-iii in ŚTN-64, *vetālāsana* in HMY-IV.127 *brahmāsana*-iii and *kāni-pāva-āsana*-i in NS-29.

This is also called *kamalāsana*-iv.

See *dṛḍhāsana* and *baddhāsana*-i also.

According to YSC-II.46,p.86 it forms a variation of *padmāsana* when hands do not catch the toes turning over the back.

ii) Illustration from JCM-7138 shows bending forward in *baddha-padmāsana*.



*baddha-padmāsana*-ii

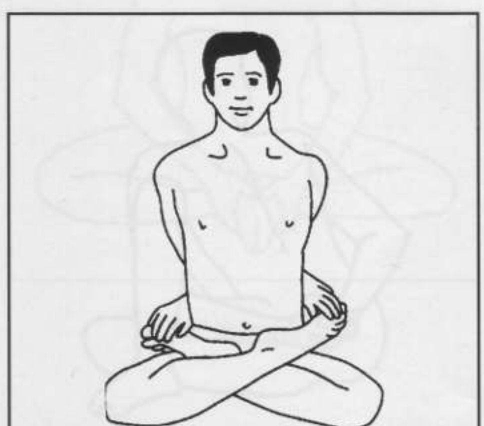
iii) According to TśU-40 when hands are crossed in front to hold the toes in *padmāsana*, it is called *baddha-padmāsana* which is same as *padmāsana*-viii. See the title for illustration.

### *baddha-pakṣī-āsana*

Mentioned in HR-III.19 but not described.

### *baddhāsana*

i) By crossing both legs hold both big toes by winding the hands on the back (RY-23:29).



*baddhāsana*-i

This *āsana* offers success in *yoga*. One gains control over *prāṇa* and emotions. This also improves eyesight.

HP(L)-II.30 describes it as another variety of *padmāsana*-i.

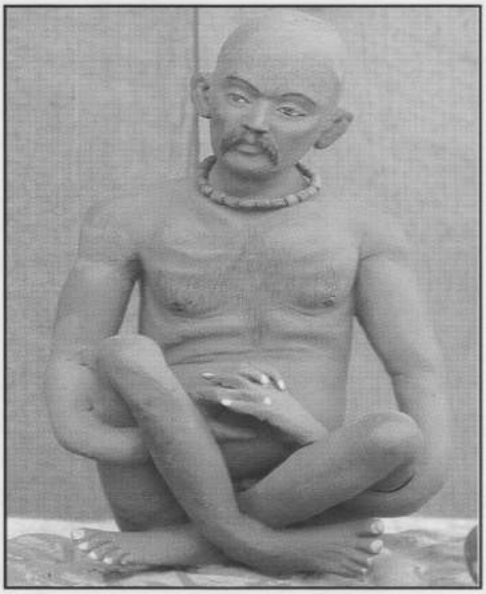
This is popularly known as *baddha-padmāsana*-i.

When only one big toe is held by the respective hand it is called *ardha-baddha-padmāsana* (ŚYK-2).

See the respective titles for illustration.

V-p.884 gives two variations of this *āsana* as *savya* (left) and *apasavya* (right) by alternately changing the arrangement of hands and legs.

ii) JCM-7204 illustrates quite a different technique of *baddhāsana*.



*baddhāsana*-ii

Cross the legs keeping the feet under the buttocks. Insert the hands under the knees and forming a finger-lock, place it on the abdomen.

***baddha-svastikāsana***

Mentioned in RY-43:22 but not described.

See *svastikāsana*.

***baddha-vīrāsana***

Mentioned in RY-43:27 but not described.

See *vīrāsana*.

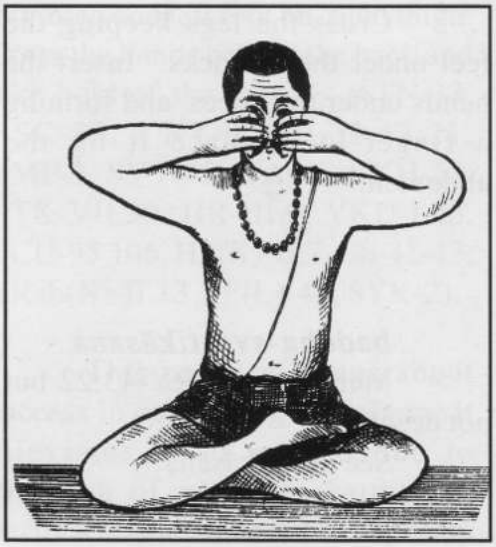
***baddha-yogeśvarāsāna***

Mentioned in RY-43:26 but not described.

See *yogeśvarāsāna*.

***baddha-yonyāsana***

Adopt *yonyāsana*-iii (of V-p.885) and apply *mūlabandha* by placing left ankle on generative organ and right foot on left thigh. Close the ears with index fingers, eyes with middle fingers, nose with ring fingers and mouth with little fingers V-p.885.

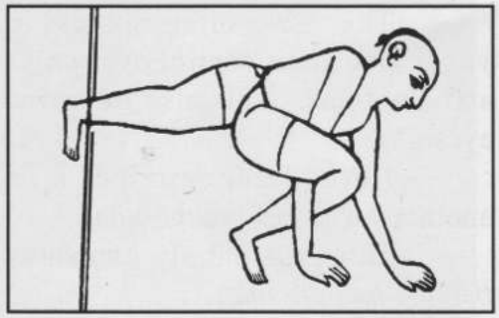


*baddha-yonyāsana*

According to V-p.885, this is also known as *siddhāsana*-x.

***bairāga-nātha-āsana***

From the illustration given in YMS-95 the technique may be described as follows:

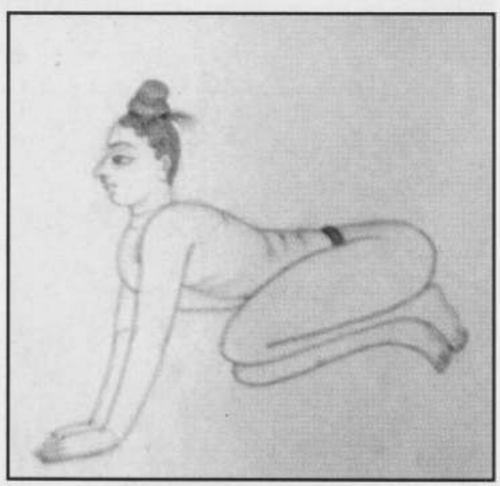


*bairāga-nātha-āsana*

Place both hands on ground at shoulder width distance and stretch both legs backward. Bend the right leg and crossing it over right arm, place it on ground between two hands and raise the head.

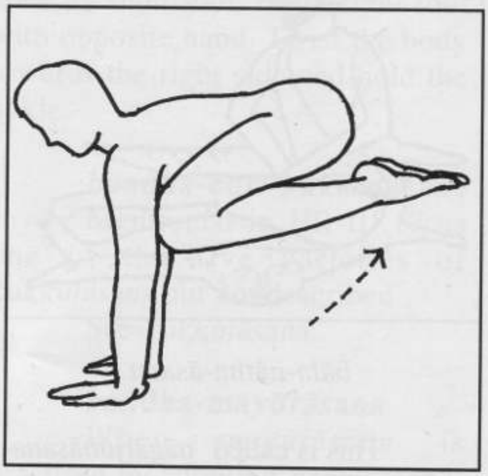
***bakāsana***

i) Sit on ground with the support of hands keeping comfortable distance between them. Draw the knees closer towards the navel and raise the knees and feet off the ground and balance (ŚTN-30, KKH-35, IA-9, YRah(N)-II.19, ŚYK-87, HR-III.18).



*bakāsana*-i
Cf. *cakorāsana*-i.

ii) SVY-23 however, suggests to keep the knees apart and to raise them upto the arm-pits.



*bakāsana*-ii

See *kāni-pāva-āsana*-ii and *kurarī-āsana*.

**bāla-gunā-āsana**

From the illustration given in YMS-93 it may be described as follows:

Place the toes of left foot on ground and rest the buttocks on heel. Bend the right leg in the knee and place it vertically close to the chest. Rest the hands on respective knees and maintain the straight position of the trunk.



*bāla-gunā-āsana*

This *āsana* has resemblance with *hālipāva-āsana*-iii of NS-34.

This *āsana* alleviates dropsy.

**bāla-guṇahāi-āsana**

As shown in the illustration



*bāla-guṇahāi-āsana*

of NS-18, the technique may be described as follows:

Arrange both feet under the buttocks by bending the knees and spreading them sidewards. Place the right hand on navel and left hand on mouth.

***bālāliṅgana-āsana***

Stand straight. Raise one of



*bālāliṅgana-āsana*

the legs and bend it at knee. Hold it with hands and press it against the chest (ŚTN-97, KKH-84).

***bāla-nātha-āsana***

From the illustration given in NS-81 the technique may be described as follows:

Sit with legs stretched out. Cross one foot with other foot. Place the hands together between thighs and sit straight.



*bāla-nātha-āsana*

This is called *nāgārjunāsana-ii* (AYG-58).

***bāṇāsana***

From the illustration shown



*bāṇāsana*

in YMS-91 the technique resembles that of *matsyendrāsana*-i (ŚTN-102) which is as follows:

Place left foot at the root of the right thigh. Encircle the left knee by right foot. Hold right foot with opposite hand. Twist the body towards the right side and hold the ankle.

***bandha-cūlī-kukkuṭāsana***

Mentioned in HR-III.17 as one of the five varieties of *kukkuṭāsana* but not described.

See *kukkuṭāsana.*

***bandha-mayūrāsana***

When *mayūrāsana* is practised by adopting *padmāsana* it is called *bandha-mayūra* or *baddha-kekī.*

For illustration see *baddha-kekī.*

This is one of the six varieties of *mayūrāsana* described by HR-III.10, 45.

***bandha-mudrāsana***

With left heel press the perineum and put right heel against the genital and thus close the *brahmarandhra.* Raise *prāṇa* up by adopting special *bandha-mudrā* (HSC-24).

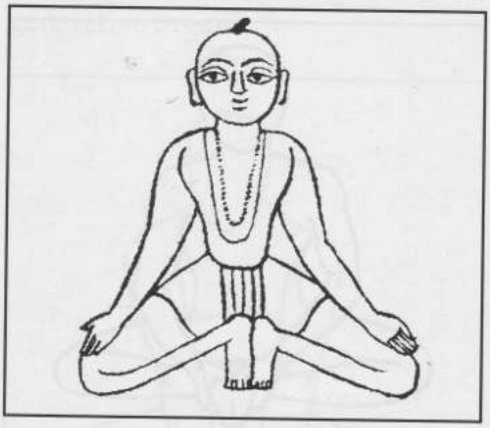
This posture resembles *siddhāsana*-i.

For illustration see *siddhāsana*-i.

This practice yields success in *mūlabandha* and one gains control over the body.

***bhadra-gorakṣa***

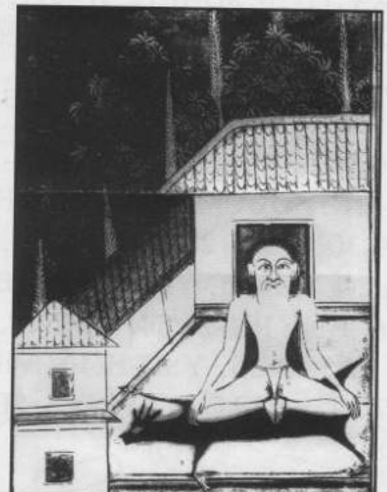
Sit with soles of the feet



*bhadra-gorakṣa*

together by placing the toes and knees on ground. Place the anus on heels. Hands are placed on knees (JP-131-133, YMS-8).

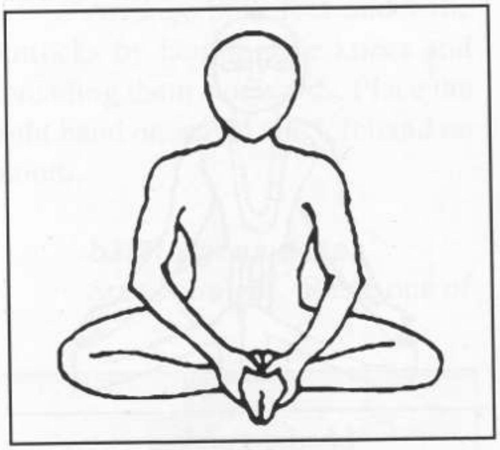
In the illustration of this *āsana* in JP(L)-22 palms face downwards.



*bhadra-gorakṣa*

**bhadrāsana**

i) Place both ankles under



*bhadrāsana*-i

the scrotum on either side of perineum, left ankle on left side and right ankle on right side and firmly hold the feet with hands (HP(V)-88, SSS-34, SMP-19, A-16,35-37, SŚe-XII, HPD-5, SnS, AbS-31:32, ŚmD-XXXV.11-20, ŚD-II.12, JP-491, HP (k)-I.53-54, HP(ms.)-II.201-203, JDU-III.7, TŚU-45, ŚT-XXV.13-14, V-p.886, YuB-VI.10, HTK-VII.17, Yci(ś)-75, Vrt-II.46, SCA-17-18, DU-III.7, DBU-43, VS-1.79, HR-III.9,30, YRK-20, YY-III.11,12, YRah(Y)-III.15, YRn-p.29, NBV-II.46, ANi, RY-24:54, HSC-15,31-32, JT-I.53-55, YSC-II.46, ViPu-VI.7.39, ŚnU-I.3-8, YRP-7, ŚBV-II.48).

HP(V)-88 and A-37 call it as *gorakṣa-bandha*. This is same as *baddha-koṇāsana*.

This has similarity with *yoginī-āsana*.

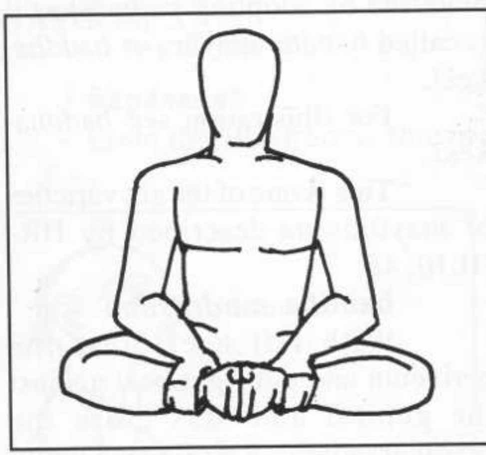
It resembles *kulālipāva āsana*.

In this *āsana* when toes are pulled upwardly it is called *pāñgala-āsana*.

It destroys all diseases.

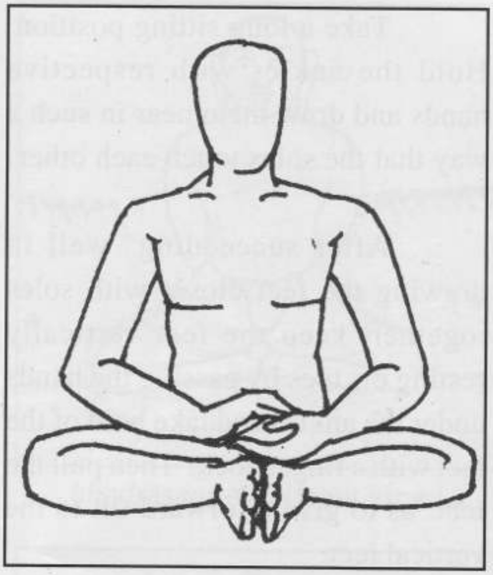
*bhadrāsana*-i is synonymously called *gorakṣāsana*-vi in A, HP(ms.)-II.203, JT-I.55, SCA-17-18, ŚYK-14, HP(k)-I.54, YRP-7, ANi).

ii) HP(k)-I.53-55 suggests that hands should grasp the legs drawn near.



*bhadrāsana*-ii

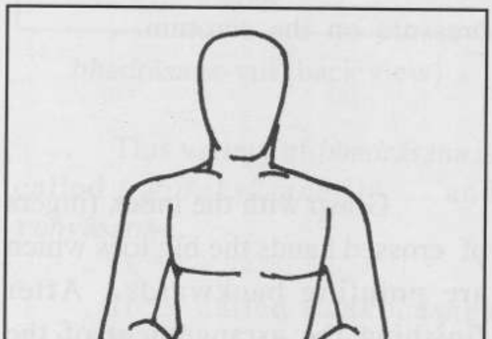
iii) HMY-IV.130, TV-II.46, V-p.883, MP-II.46, YP-XV.68-69 however, do not speak of holding of feet by hands, but they simply recommend placing of hands in the form of a tortoise (*pāṇi-kacchapikā*) on the folded feet.



*bhadrāsana*-iii

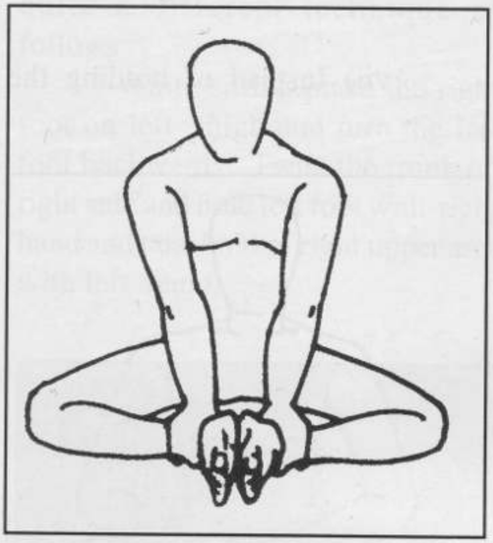
Traditions also differ as regards the placement of soles pressing at each other.

iv) TV-II.46 advocates placing of folded soles near the scrotum.



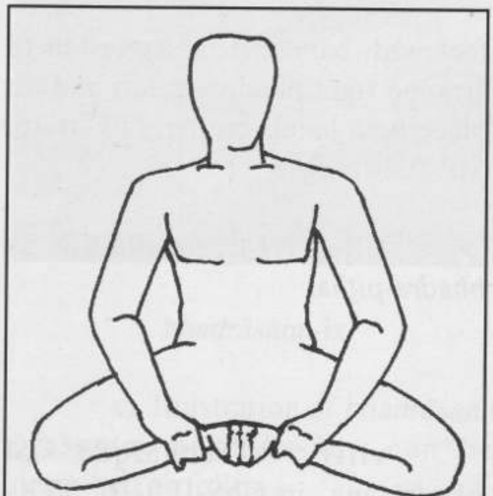
*bhadrāsana*-iv

v) HMY-IV.130 prefers placing the same in front of the generative organ.



*bhadrāsana*-v

vi) *yogopaniṣads* such as

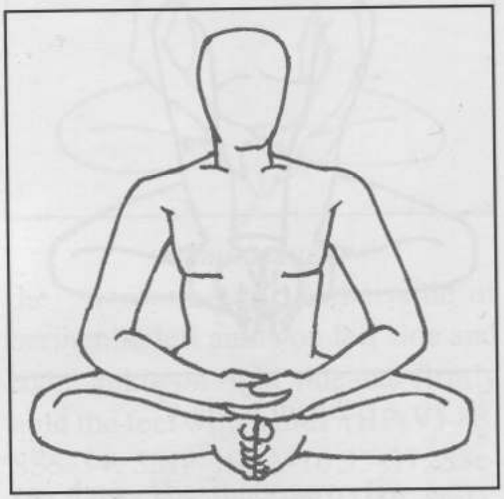


*bhadrāsana*-vi

Cf. *jaivantī-āsana.*

ŚnU-III.8, JDU-III.7, TśU-45 prescribe ankles to be adjusted under the scrotum.

vii) Instead of holding the



*bhadrāsana*-vii

feet with hands, it is suggested to arrange right hand over left and to place both hands on feet (TV-II.46, MP-II.46).

YRah(N)-I.73 calls this as *bhadra-pīṭha*.

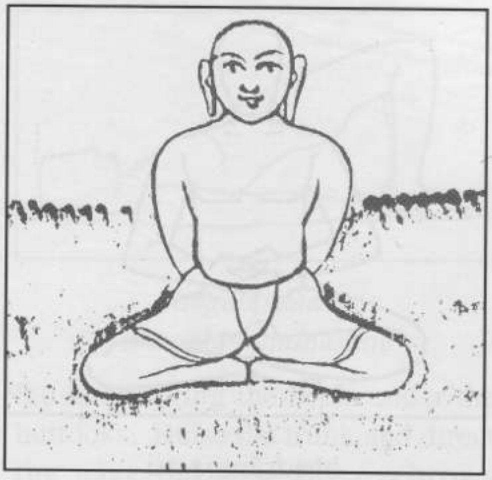
viii) Technique of *bhadrāsana* in GhS-II.9-10, ŚYK-14, BrYs-III.11-12, HS-āsana-17-18, KT-II.46,p.244 is described as follows:

Take a long sitting position. Hold the ankles with respective hands and draw them near in such a way that the soles touch each other.

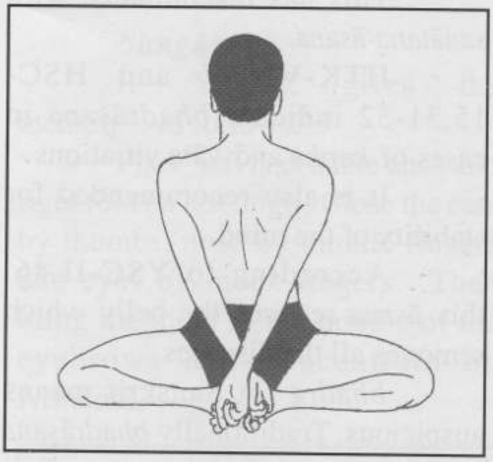
After succeeding well in drawing the feet closer with soles together, keep the feet vertically resting on toes by passing the hands under the ankles and take hold of the feet with a finger-lock. Then pull the feet as to give a forward tilt to the vertical feet.

Thus the toes will point backwards. With support of hands bend a little forward and adjust your lateral malleoli (outer part of the ankles) on the sides of the perineum. Care should be taken not to exert pressure on the scrotum.

Grasp with the index fingers of crossed hands the big toes which are pointing backwards. After finishing the arrangement of the extremities, contract the muscles of throat and adopt *jālandhara-bandha*. Maintain the pose while gazing at the tip of the nose.



*bhadrāsana*-viii (front view)



*bhadrāsana*-viii (back view)

This variety of *bhadrāsana* is called *gorakṣāsana*-ii and *yonyāsana*-i.

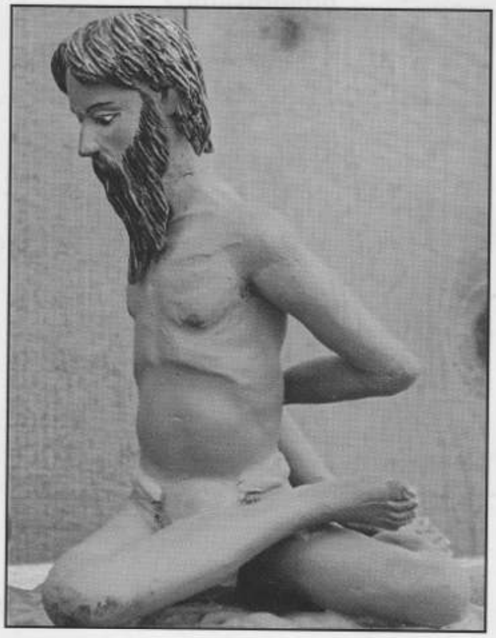
It is called *saṅkocāsana* (YAs-90), *dharma-āsana* and *kāma-dahana* (HR-III.49).

Cf. *dharma-āsana*.

This has similarity with *mūla-bandhāsana*-ii.

ix) JCM-7205 illustrates quite a different technique as follows :

While sitting place the right foot on left thigh and turn the left foot backwards. Twist the trunk on right side and hold left foot with right hand and take hold of right upper arm with left hand.



*bhadrāsana*-ix

x) Illustration of *bhadrāsana* presented in YAs-38 can be described as follows :

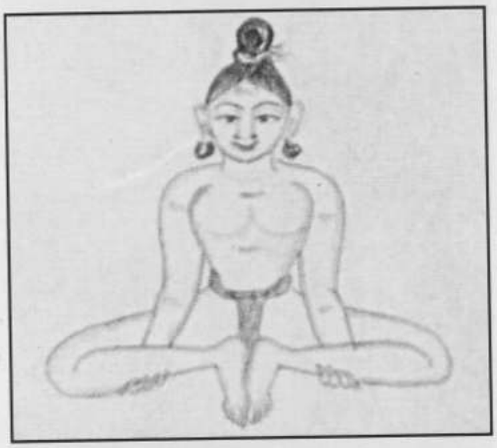
Press the right heel at the perineum and place left foot over right shank. Fold hands

on chest. Gaze at the tip of the nose and keep the body upright.



*bhadrāsana*-x

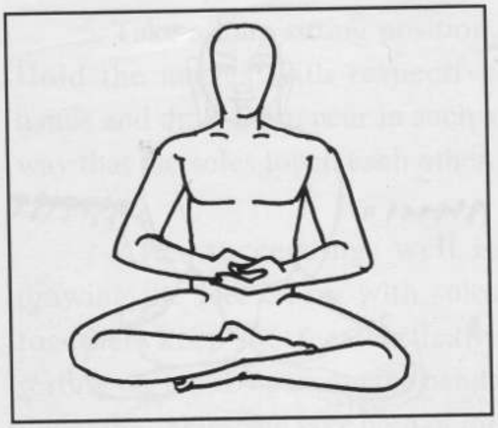
xi) ŚTN-77 illustrates



*bhadrāsana*-xi

*bhadrāsana* wherein soles of the feet are joined, with toes turning on ground. One catches hold of legs and sits on heels.

xii) ŚBV-II.46 suggests another variety of *bhadrāsana* which consists placing of right foot on left. Right palm is put over left palm on lap. One sits upright.



*bhadrāsana*-xii

This has resemblance with *sanātana-āsana.*

HTK-VII-17 and HSC-15,31-32 indicate *bhadrāsana* in cases of *kapha* and *vāta* vitiations.

It is also recommended for stability of the mind.

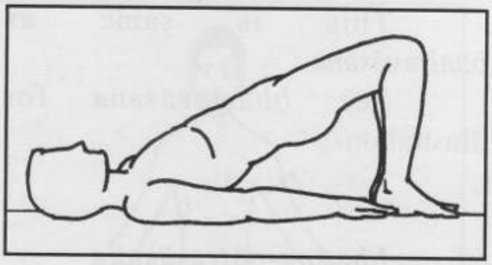
According to YSC-II.46, this *āsana* reduces the belly which removes all the diseases.

*bhadra* in Sanskrit means auspicious. Traditionally *bhadrāsana* has been regarded as destroyer of all ailments and bestower of health.

RY-43:23 mentions two varieties of *bhadrāsana* as *mahā-bhadrāsana* and *baddha-bhadrāsana* but does not describe them.

**bhagalāsana** or **bhagala-bandhāsana**

Lie on the back. Insert the hands under the thighs. By bending



*bhagalāsana* or
*bhagala-bandhāsana*

the knees bring the heels under the buttocks. Raise the trunk and direct the gaze between the eyebrows (HP(ms.)-II.143).

***bhagāsana***

i) YAs-12 gives the technique as follows:

Place left heel at the anus and right foot on left thigh. Close the ears by thumbs, nose by middle fingers and eyes by index fingers. Then bring the mind in the middle of the eyebrows and concentrate on Arihanta.

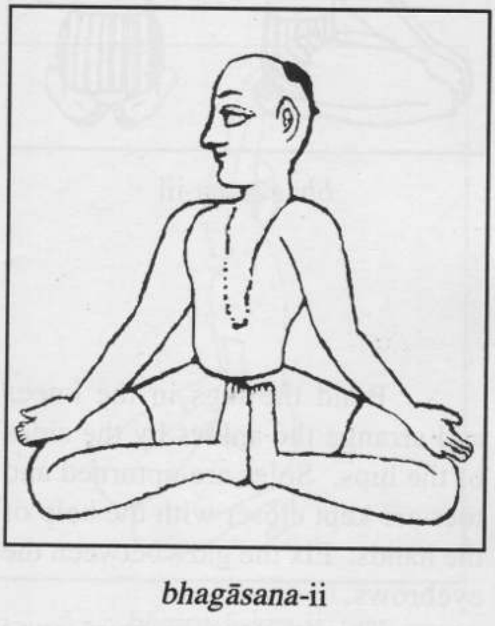


*bhagāsana*-i

Cf. *acala-nātha-āsana*-i.

ii) YMS-46 gives another variety of *bhagāsana* as follows:

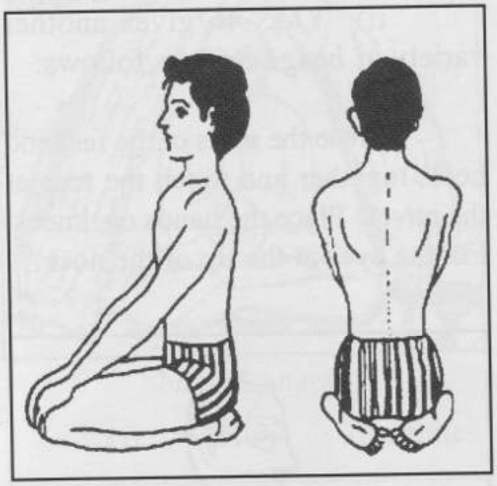
Close the soles of the feet and heels together and touch the toes at the navel. Place the hands on knees. Fix the eyes at the tip of the nose.



*bhagāsana*-ii

This is same as *ādikumārī-āsana*.

iii) JP-223-226 gives still a different variety as follows:



*bhagāsana*-iii

Bend the legs in the knees and arrange the ankles by the sides of the hips. Soles are upturned and toes are kept closer with the help of the hands. Fix the gaze between the eyebrows.

This is same as *vajrāsana*-i and *dhīrāsana*.

By this practice *prāṇa* moves freely and one gets rid of arthritis.

iv) Join the feet together and place the heels at the navel. Turn the toes downwards and place the hands on knees (HP(ms.)-II.91, JM-I.78).

This is same as *bhairavāsana* .

See *bhariavāsana* for illustration.

***bhagna-pātra-āsana***

From the illustration shown in



*bhagna-pātra-āsana*

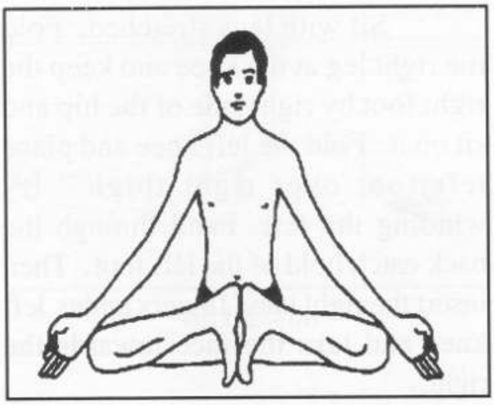
NS-44 the technique can be described as follows:

Sit with legs extended. Bring both feet closer so that heels come together. Place hands on respective knees and bend forward to touch the head to the heels.

Cf. *avaghaṭa-āsana, nāgī-pāva-āsana, mālākāra-āsana.*

***bhairavāsana***

Bring both heels together and raise them up so that the toes rest on ground. Place hands on knees (HR-III.11,48).



*bhairavāsana*

This is same as *bhagāsana*-iv.

**bhairu-āsana**

i) Join both feet together and squat in such a manner that the heels are touching the perineum. Hold the hands at the back and sit upright. Fix the gaze at the navel (YMS-34).



*bhairu-āsana*-i

Cf. *bhūtāi-āsana.*

ii) HP(ms.)-II.57-60, JP-95, ANa-41, YMS-3, JP(L)-13 give a different variety which is as follows:

Place left foot on ground and place the bottoms (anus) on left heel. Put left knee also on ground. Take the other heel at the navel and the toes at the chest. Keep the body upright and by interlocking the fingers, stretch the hands upwards and gaze at the tip of the nose.



*bhairu-āsana*-ii

This is also known as *siddhi-bhairu-āsana.*

When practised for 3 hours, it arouses *kuṇḍalinī,* purifies the *nāḍīs* and removes hiccup.

If one practises this *bandha (āsana)* for three hours, *kuṇḍalinī* is awakened, *granthis* (knots) are slackened and *nāḍīs* are purified.

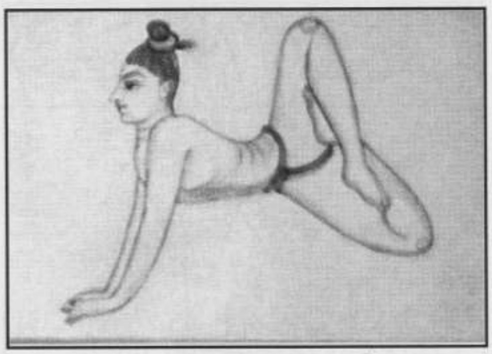
***bhallukāsana***

Keep the feet under the buttocks and hold the toes with hands (RY-24:18-19).

The description is not clear. It appears like *vajrāsana*-i.

***bhāradvājāsana***

i) IA-10, KKH-36 and ŚTN-28 suggest to raise the foot-lock of *padmāsana* backwards with the support of the hands and the right knee.



*bhāradvājāsana*-i

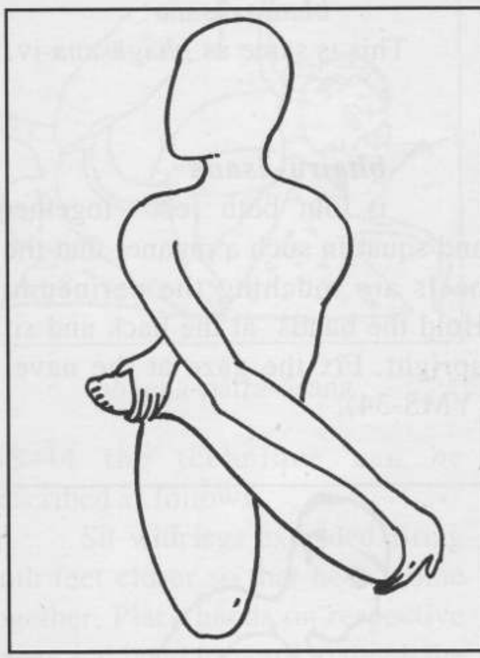
IA-10 suggests to keep one hand over the other.

ii) YRah(N)-II.16, III.10 recommends it as one of the *āsanas* for pregnant women which should be practised regularly with prolonged inhalation and exhalation for easy delivery.

However, the technique is not described.

From the illustration of this *āsana* provided by the editor of YRah(N) it may be described as follows:

Sit with legs stretched. Fold the right leg at the knee and keep the right foot by right side of the hip and sit on it. Fold the left knee and place left foot over right thigh. By winding the left hand through the back catch hold of the left foot. Then insert the right hand fingers under left knee and turn the face towards the right.

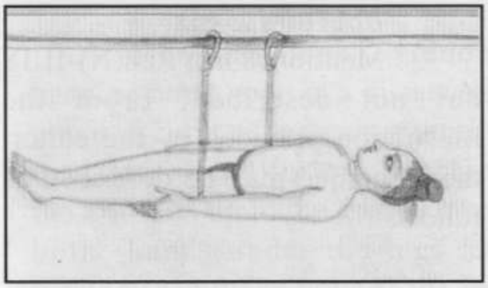


*bhāradvājāsana*-ii

This *āsana* may be practised by opposite side as well.

***bhārāsana***

Place the buttocks on a hanging rope and remain stiff like a stick (KKH-96, ŚTN-99).

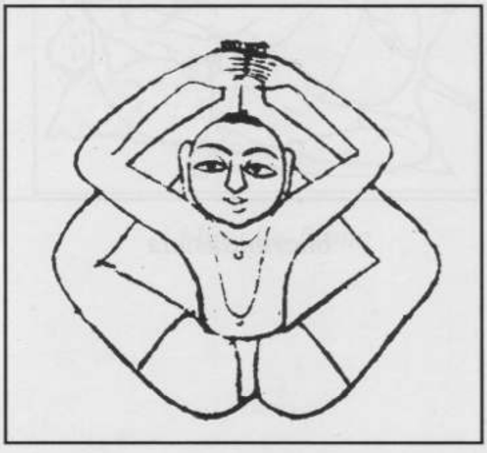


*bhārāsana*

This *āsana* helps in application of *mūlabandha* (JP).

### *bharatharī-āsana*

Bring the soles together. Make a finger-lock with the two hands and put it below the feet. Hold the sides of the feet and raise them on top of the head. Fix the gaze at the tip of the nose (JP-274, YMS-66, AYG-53).



*bharatharī-āsana*

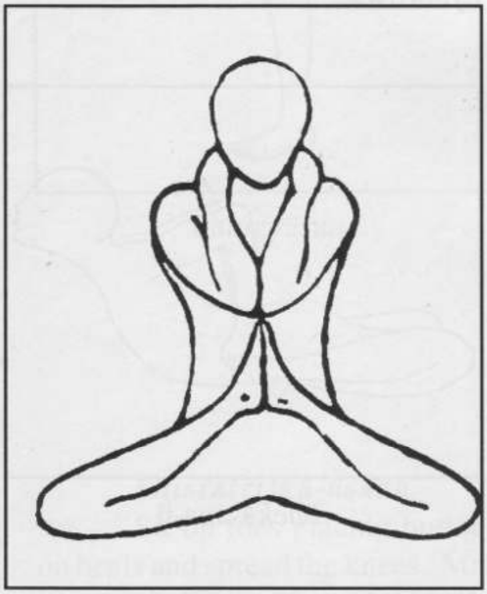
JP recommends adoption of *gopīcanda-āsana*-i as a preparation of this *āsana*.

### *bhaumāsana*

Mentioned in NPu-33:115, BrNPu but not described.

### *bhekāsana*

i) Bring both legs close to the chest and hands on shoulders. Place arms over the feet (V-p.885).



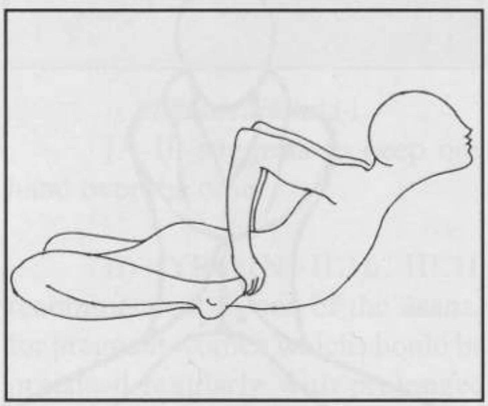
*bhekāsana*-i

Cf. *khecarāsana*-ii.

ii) YRah(N)-II.19 mentions *bhekāsana* but does not describe the technique.

However, the illustration provided by the editor can be described as follows:

Lie prone. Fold the knees and place the palms on the respective toes, press the feet over the ground so that the heels touch the ground. Raise up the head and fix the gaze at the center of the eyebrows.



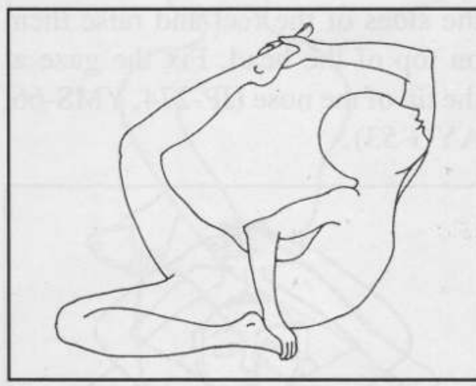
*bhekāsana*-ii

RY-23:64-67 gives three varieties of *bhekāsana* namely, *khecarāsana*, *mahā-bhekāsana* and *prāṇāsana*.

***bheruṇḍāsana***

Mentioned in YRah(N)-II.18 but not described. From the illustration provided by the editor, the technique may be described as follows:

Lie prone. Bend the legs in the knees. Press one foot by the respective hand on the same side. Take hold of the big toe by the other hand turned over the head and raise the foot upwards.

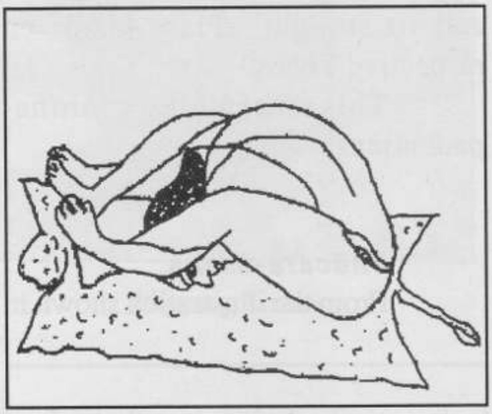


*bheruṇḍāsana*

According to YRah(N) this is one of the two varieties of *śalabhāsana*.

***bhiḍoka-āsana***

Sit with legs extended keeping heels apart at a distance of about a cubit. Toes are pointing upwards. Bend forward reaching the arm-pits up to the knees. Insert both hands under the legs and turning them, take hold of the feet from outside. Touch the ground with forehead and direct the gaze in between the eyebrows (JP-184-187, YMS-29).



*bhiḍoka-āsana*

This practice overcomes fever, jaundice and abdominal disorders.

This is same as *buddhāī-āsana*.

***bhiṅgyāsana***

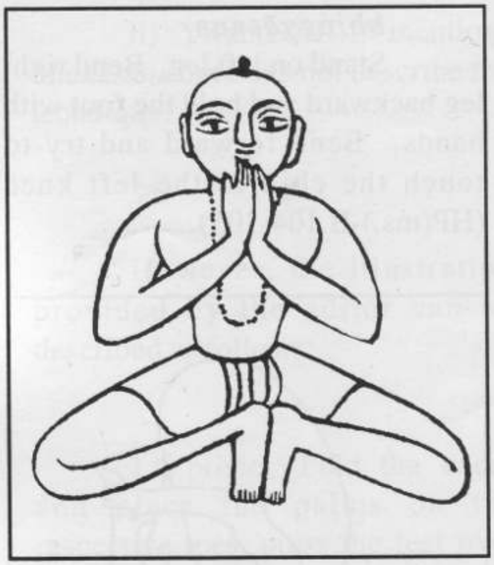
Stand on left leg. Bend right leg backward and hold the foot with hands. Bend forward and try to touch the chin to the left knee (HP(ms.)-II.104-105).



*bhiṅgyāsana*

***bhisra(ri)kā-āsana***

Sit on toes placing buttocks on heels and spread the knees. Make a hollow of the palms and place it on mouth. Keep the thumbs under the teeth and close the lips. Fix the gaze steadily at the tip of the nose (JP-203, YMS-38).



*bhisra(ri)kā-āsana*

This is also known as *miśrikāsana*-i.

This has similarity with *sūtra-daṇḍa* (NS-73).

Practice of this *āsana* digests excess consumption of food. One gets rid of cough and fever.

**bhramara-āsana**

From an illustration given in NS-56 this *āsana* may be described as follows:

Place left foot on right



*bhramara-āsana*

thigh and right foot under left knee and sit straight. Place hands on respective knees.

This resembles *ardha-padmāsana.*

**bhūcara-āsana**

From the illustration shown in



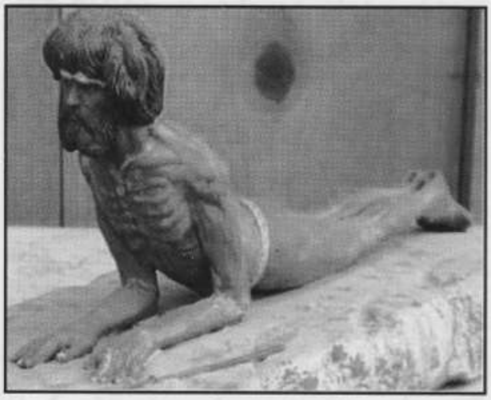
*bhūcara-āsana*

NS-48 the description of this *āsana* may be given below:

Place left foot on right thigh and right foot at the perineum. Place hands on knees and sit upright.

***bhujaṅgāsana***

i) Lie prone. Place the palms on ground by the sides of

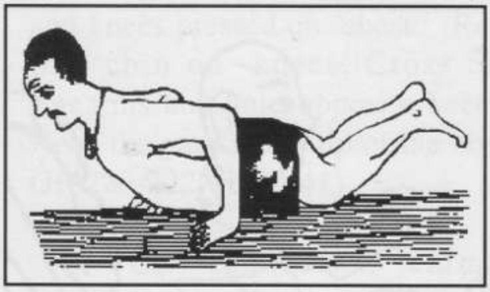


*bhujaṅgāsana*-i

the chest. Keeping the body from the toes to the navel touching on ground, raise the head and trunk like a serpent (GhS-II.42, KT-II.46,p.250, HS-āsana-49, ŚYK-62, YMP-19, YRah(N)-II.14, JCM-7174).

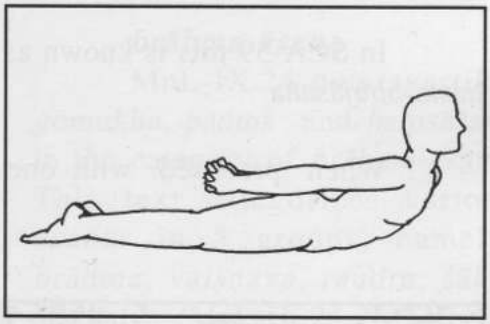
See *sarpāsana*-iv.

ii) The illustration in YAs-29, SCA-95 however, shows the feet also raised up in this *āsana*.



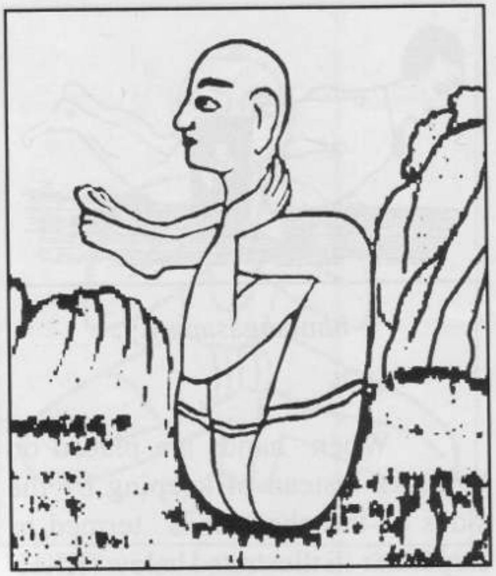
*bhujaṅgāsana*-ii

When hands are placed on buttocks instead of keeping by the sides of the chest, it is termed as *sarpāsana*-iii illustrated below (KKH-46).



***bhujāsana***

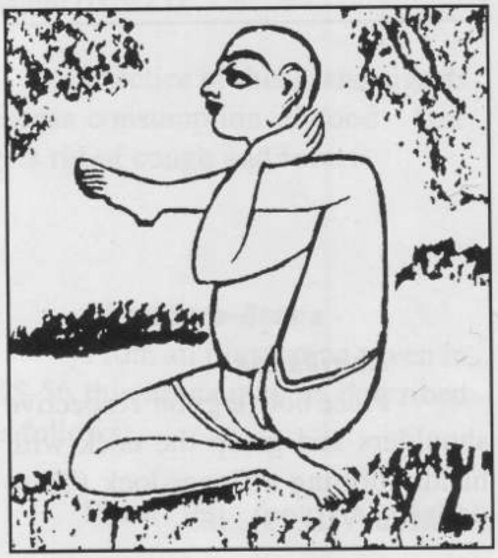
Place both legs on respective shoulders and grasp the neck with hands forming a finger-lock (YAs-95, MPu-VIII.19).



*bhujāsana*

In SCA-59 this is known as *hasta-bhujāsana.*

When practised with one leg placed on the shoulder, it is called *ardha-bhujāsana* (YAs-82).



***bhūtāī-āsana***

Bring the two feet together and sit in squatting in such a manner that the two heels are touching the perineum. Encircle the legs with hands, hold the hands at the back and bend the head forward(NS-23).



*bhūtāī-āsana*

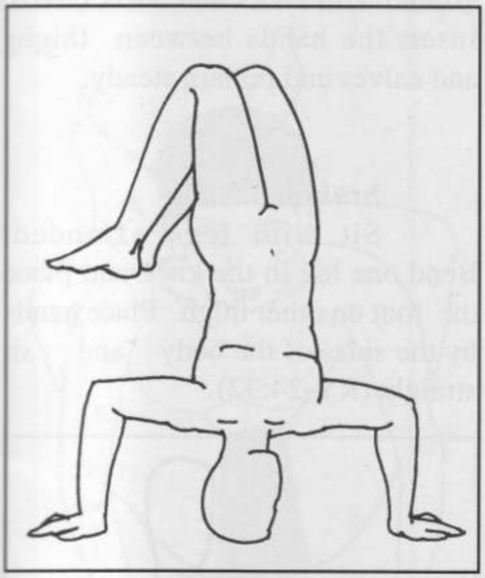
It has similarity with *bhairū-āsana*-i (YMS-34).

***bichi-kapālī-āsana***

From the illustration provided in YMS-99 the technique may be described as follows:

Place the palms and head on ground and raise the legs up. Then bend the legs backwards.

This practice straightens *kuṇḍalinī*.



*bichi-kapālī-āsana*

**bodha-soka-āsana**

Squat with feet on ground and knees pressed on chest. Rest the chin on knees. Cross the forearms and hold opposite knees. Keep the gaze at the tip of the nose (JP-220-222, JP(L)-41).



*bodha-soka-āsana*

Cf. *cāla-āsana, carma-gosvāmī-āsana.*

YMS-45 calls it *bodha-bāsoka-āsana.*

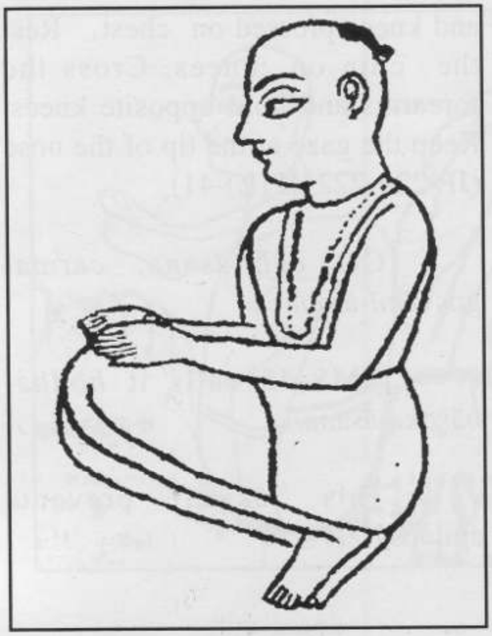
This *āsana* prevents epilepsy.

**brāhma-āsana**

MnL-IX.24 puts *svastika, gomukha, padma* and *haṃsāsana* in the category of *brāhma-āsana.* This text categorizes various *āsanas* in 5 groups, namely, *brāhma, vaiṣṇava, raudra, śākta* and *śaiva* (MnL-IX.24-26).

**brahma-jurāṅkuśa-āsana**

Sit on toes keeping feet together and heels under the anus. Project the knees forward and raise them a little upward. Place the hands turned upwards on knees. Direct the gaze between the knees and sit upright (JP-189-192, YMS-32, JP(L)-35).



*brahma-jurāṅkuśa-āsana*

**brahmānanda-āsana**

From the illustration given in NS-15 the technique may be described as follows:

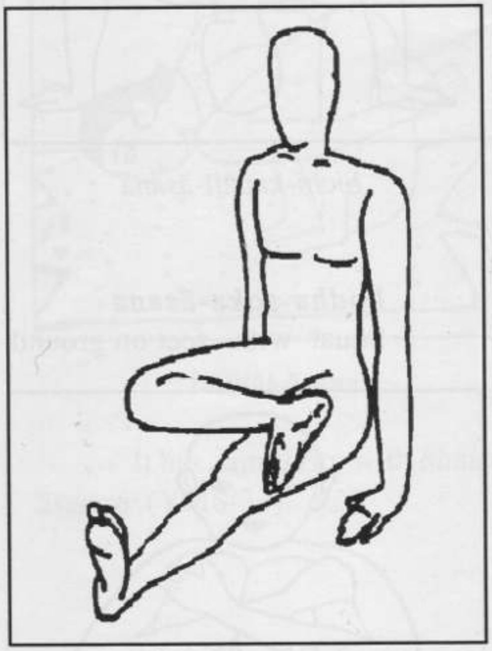
Sit on buttocks and feet on ground with knees and heels raised. Insert the hands between thighs and calves and remain steady.



*brahmānanda-āsana*

**brāhmaṇāsana**

Sit with legs extended. Bend one leg in the knee and place the foot on other thigh. Place hands by the sides of the body and sit straight (RY-24:32).



*brāhmaṇāsana*

**brahma-prāsādita-āsana**

Mentioned in HR-III.16 but not described.

**brahmāsana**

i) In a sitting position bring



*brahmāsana*-i

both legs over the shoulders and cross them. Place hands on ground and raise the body with their support. Direct the gaze either at the tip of the nose or in between the eyebrows (HP(ms.)-II.120, JP-344-345).

This is same as *phaṇīndrāsana*, This is same as *vajrol(ṇ)ī-mudrā*-ii and *nāga-phaṇāsana*.

HR-III.20 only makes a mention but does not describe this *āsana*.

ii) YRah(N)-I.73 mentions this *āsana* but does not describe.

The editor of this text gives an illustration which may be described as follows:

Sit with legs crossed and place the palms on one knee. Eyes are fixed at the tip of the nose.



*brahmāsana*-ii

iii) KKH-52, however, gives a different technique:

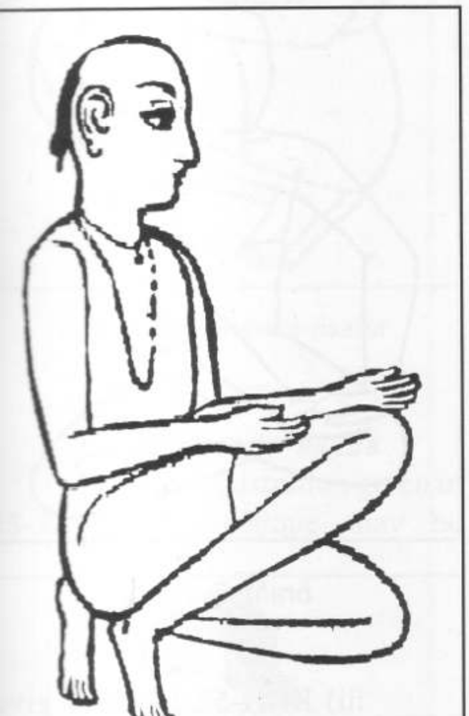
Place the feet on opposite thighs. Wind the hands through the back and catch hold of the toes.

This is same as *baddha-padmāsana*-i.

See *baddha-padmāsana*-i for illustration.

iv) YMS-108 gives an lustration of this *āsana* which can e described as follows:

Bend a leg and sit on its heel ith toes placed on ground. Fold e other knee and raise it up. Place ands on the raised knee. Gaze at e tip of the nose.



*brahmāsana*-iv

v) Illustration of *brahmāsana* iven in JP(L)-79 may be described s follows:

Place the folded knees on round by spreading them apart. lace the palms on ground in front f the body. Then raise up the feet.

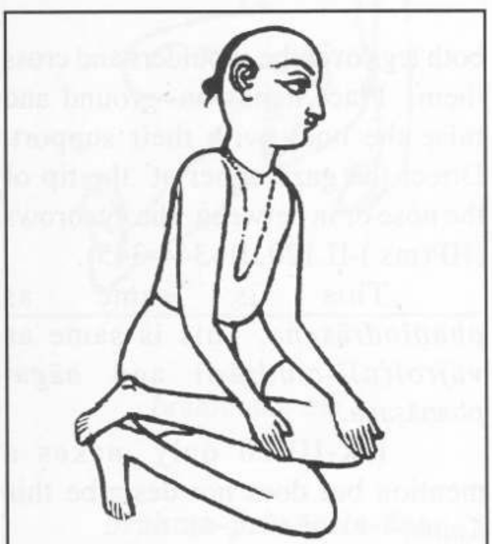


*brahmāsana*-v

This is same as *cakrī-āsana*-ii.

***bṛhaspati-āsana***

Bend the right knee and



*bṛhaspati-āsana*

project it forward. Place left leg folded on right side in such a manner that the foot comes under the right buttock, the toes remaining outside. Fix the gaze at the tip of the nose (JP-317-318, YMS-80, AYG-75, JP(L)-70.

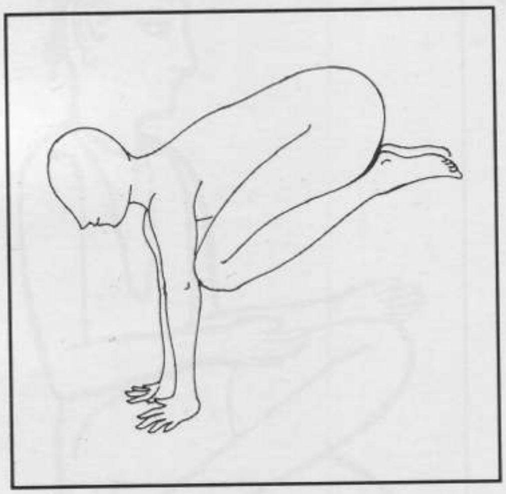
***buddhāī-āsana***

NS-22 illustrates this *āsana* which is same as *bhiḍoka-āsana* (JP-184-187, YMS-29).

See *bhiḍoka-āsana* for illustration.

### *cakorāsana*

i) Place the hands on the ground with fingers well spread out and thumbs close together. Raise the knees up to the elbows and heels touching the buttocks. Direct the gaze between the eyebrows (HP(ms.)-II.124).



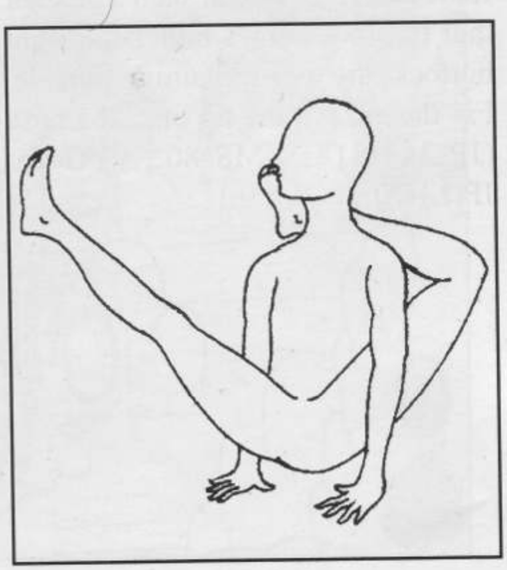
*cakorāsana*-i

It resembles *bakāsana*-ii.

ii) Mentioned in YRah(N)-II.14 but not described.

But the illustration given by the editor can be described as follows:

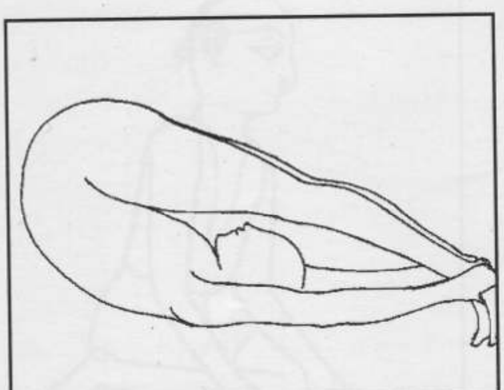
Place a leg on the shoulder. Extend another leg and raise the foot as high as possible. Placing the palms on ground, raise the body in the air. Raise up the chin.



*cakorāsana*-ii

### *cakrāsana*

i) Sit on the floor with legs extended. Bend the head and trunk



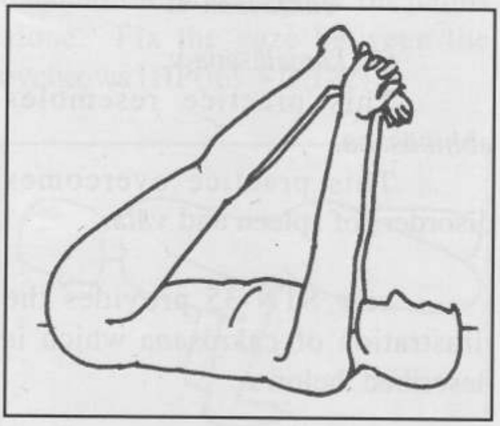
*cakrāsana*-i

a little forward. Hold the legs with respective hands at the ankles. Keep the hands straight at the elbows

and legs straight at the knees. Roll back on the spine allowing the feet to touch the ground behind the head (KT-II.46,p.244-245, AbS-31-32, HR-III.15).

ii) ŚYK-24, SCA-33 give another technique of this *āsana* as:

Lie in supine position. Catch hold of the toes with hands and stretch the legs and hands upwards.



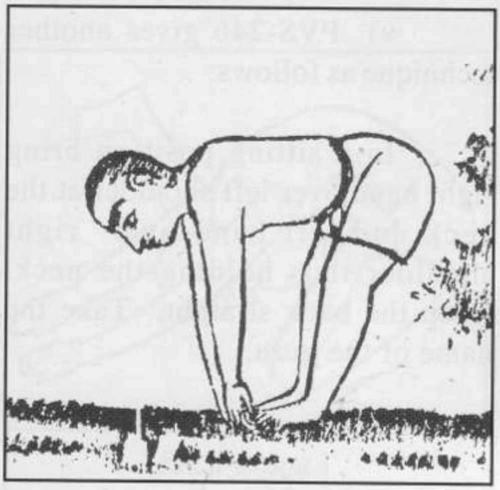
*cakrāsana*-ii

According to some *yogīs*, this is called *vartulāsana*-ii.

SCA-33 describes the technique as mentioned above but the illustration it provides does not match with its description.

This illustration is described in ŚYK-24 which is as *cakrāsana*-iii presented below:

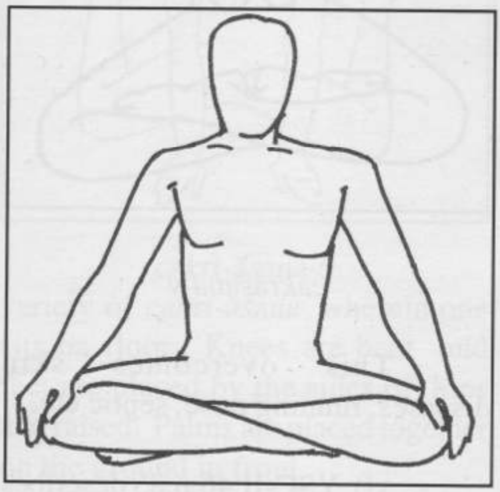
iii) Stand upright. Bend the body forward and catch hold of the toes with the hands (ŚYK-24, YAs-67).



*cakrāsana*-iii

This is called *pāda-hastāsana*.

iv) VU-V.17 gives its

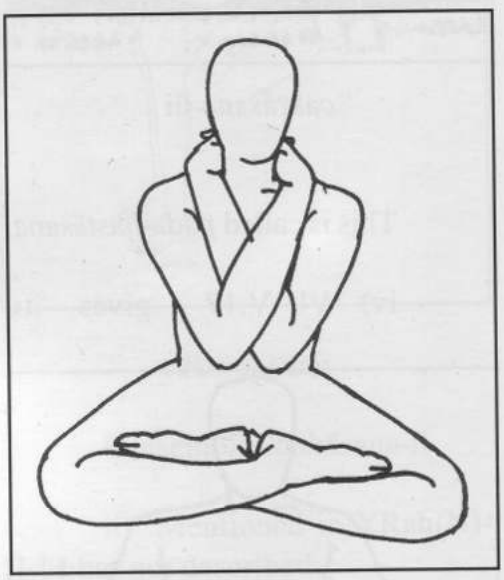


*cakrāsana*-iv

technique as a meditative pose in which left thigh is placed on right ankle and right thigh on left ankle keeping the trunk straight.

v) PVS-246 gives another technique as follows:

In a sitting position bring right hand over left shoulder at the neck and left hand over right shoulder thus holding the neck. Keep the back straight. Take the name of the *guru*.

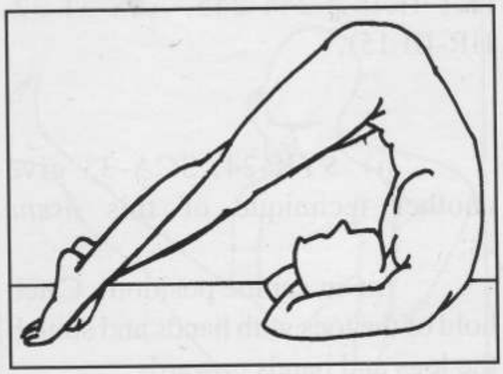


*cakrāsana*-v

This overcomes skin diseases, running nose, septic etc.

vi) YSC-II.46,p.85 describes the technique as:

Lie on the back. Raise up the legs and put the feet crossed beyond the head on ground.



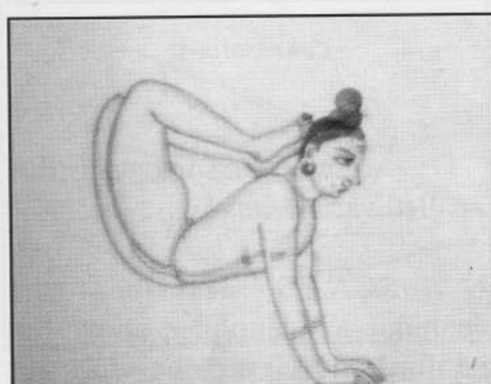
*cakrāsana*-vi

Cf. *kamalāsana*-v.

This practice resembles *abhikāsana*.

This practice overcomes disorders of spleen and *vāta*.

vii) ŚTN-35 provides the illustration of *cakrāsana* which is described below:



*cakrāsana*-vii

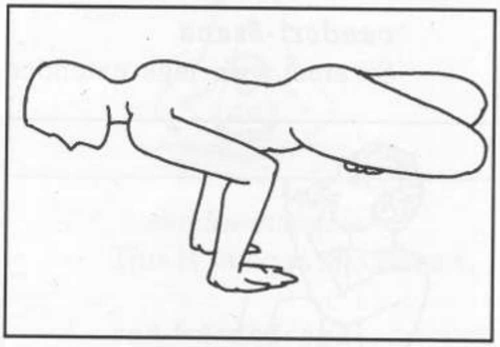
Lie prone. Place the palms on ground and then take the

heels on the head. Raise the body up.

RY-43:25 mentions *baddha-cakrāsana* and *mahā-cakrāsana* as two variations of *cakrāsana*, but does not give any description.

***cakravākāsana***

Cross the legs as in *padmāsana*. Place the hands on the ground. Set the elbows at the navel. Raise the knees backward and balance the whole body on palms alone. Fix the gaze between the eyebrows (HP(ms.)-II.122).



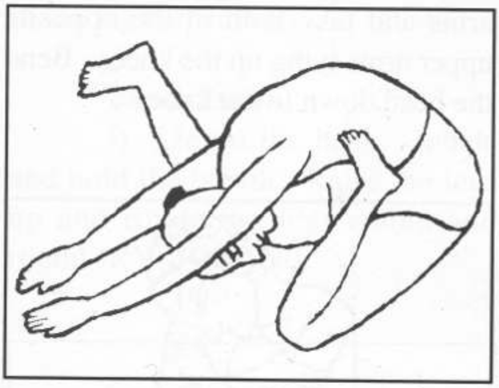
*cakra-vākāsana*

HR-III.45 calls it *baddha-kekī*.

It is also called *baddha-mayūrāsana*.

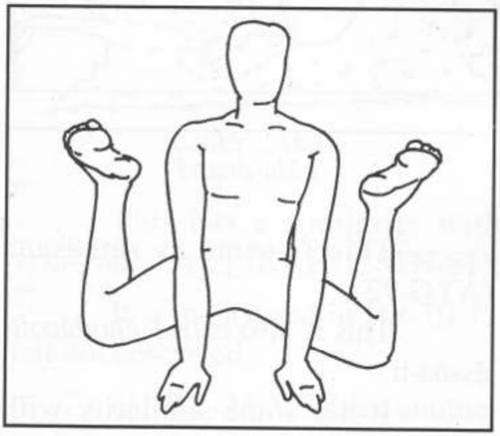
***cakrī-āsana***

i) Hold the left foot with hands and place its sole in left arm-pit. Take right leg backwards and raise it. Raise the hands upward and bringing them forward, place palms and head on ground with fingers pointing forward. Fix the gaze at the tip of the nose (JP-145-146, YMS-13).



*cakrī-āsana*-i

ii) JP(L)-25 gives another



*cakrī-āsana*-ii

variety of *cakrī-āsana* wherein one sits on floor. Knees are bent and feet are placed by the sides of hips and raised. Palms are placed together on the ground in front.

This is same as *brahmāsana*-v.

***cāla-āsana***

From the illustration given in NS-64, it can be described as follows:

Sit on buttocks with knees raised and heels close to the anus. Cross the arms and take hold of the opposite upper arms tying up the knees. Bend the head down to the knees.



*cāla-āsana*

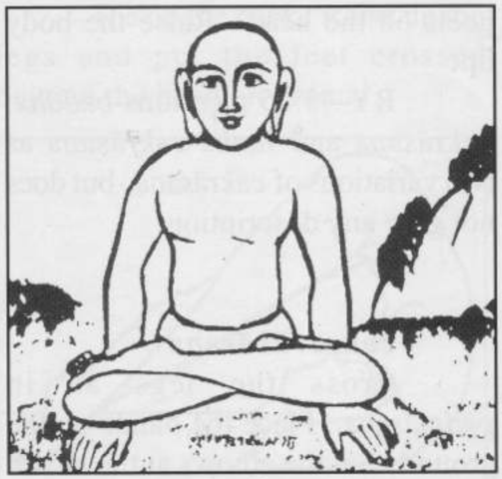
This is same as *rāmāsana* (AYG-72).

This is also called *ghoḍācolī-āsana*-ii.

It has some similarity with *bodha-soka-āsana* (JP-220-222, YMS-45) and *carma-gosvāmī-āsana* (NS-53).

***cañcalāsana***

From the illustration given in YAs-50 the technique consists in adopting *padmāsana*, placing the



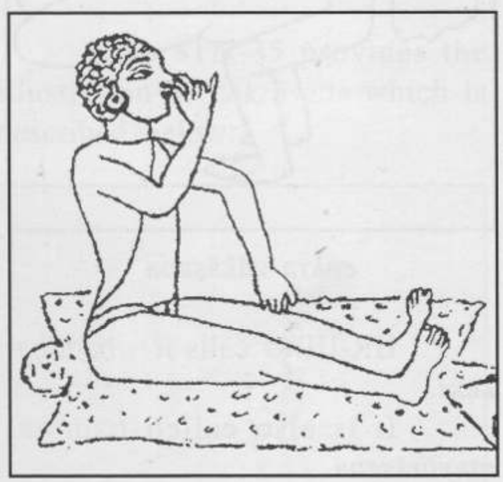
*cañcalāsana*

hands under knees raise the body up.

This is same as *utthita-padmāsana* and *lolāsana*-i.

***canderī-āsana***

Sit erect with legs extended



*canderī-āsana*

together on the ground. Place left hand on left knee. Manipulate the nostrils with right hand for the practice of *prāṇāyāma* (NS-57).

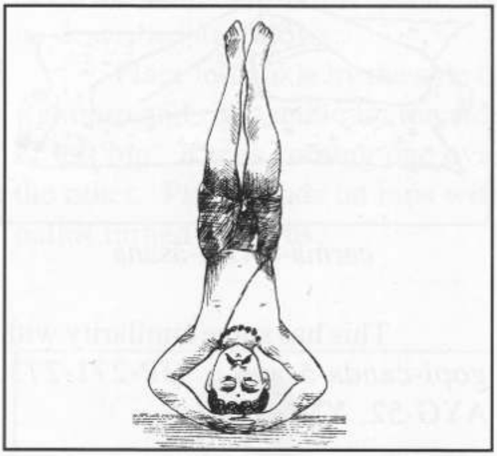
***candrakānta-āsana***

Mentioned by HR-III.18 but not described.

***candra-maṇḍala***

Referred to in YRah(N)-I.53 as a synonym for *śīrṣāsana* but the technique is not described.

The illustration given by the editor is that of *śīrṣāsana* wherein one places the head on the ground and stretches the legs towards the sky.

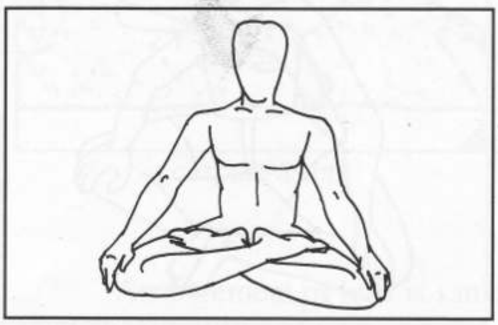


*candra-maṇḍala*

This is same as *śīrṣāsana*-i.

***candrārdhāsana***

In sitting, cross the legs as in *padmāsana*. Then adjust the soles



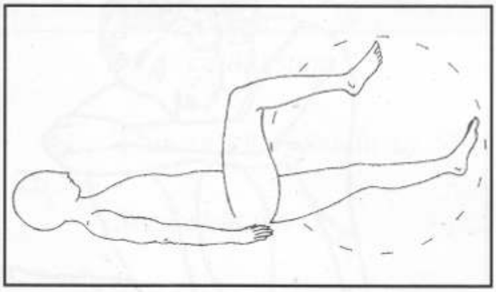
*candrārdhāsana*

one over the other and sit straight (YSC-II.46,p.86, Yci(ś)-75).

Interchange the placement of the legs repeatedly.

***candrāsana***

i) Lie on the back. Inhale and hold the breath. Raise the legs up and rotate the legs round and round (RY-24:25-26).



*candrāsana*-i

This has a similarity with *vṛṣa-pāda-kṣepa* (KKH-1, ŚTN-81).

It is mentioned in HR-III.12 but not described.

ii) RY-25:52 gives another variety of *candrāsana* wherein one is supposed to stand on head with legs stretched upwardly.

This is same as *candra-maṇḍala*.

See *candra-maṇḍala* for illustration.

*candrāsana* is also mentioned in RY-24:50 but the description is not available.

***carma-gosvāmī-āsana***

From the illustration given in NS-53 the technique involves sitting on buttocks with knees raised and heels close to the anus. Forearms are horizontally placed one over the other and kept on the knees. Head is lowered and kept in a meditative mood.



*carma-gosvāmī-āsana*

Cf. *bodha-soka-āsana, cāla-āsana.*

***carma-rāvala-āsana***

From the illustration given in NS-65 the technique of this *āsana* may be described as follows:

Sit with legs extended. Take hold of the toes with both hands and pull them closer and raise them on to the chest by bending the knees.

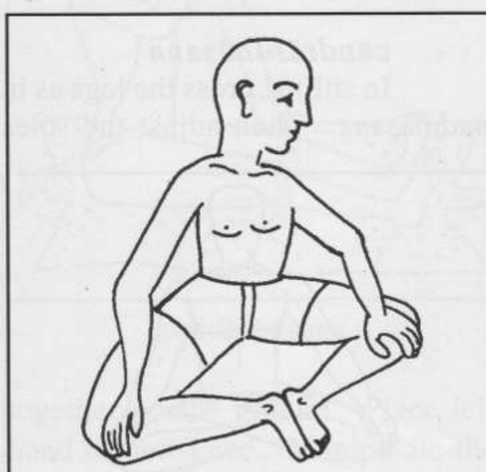


*carma-rāvala-āsana*

This has some similarity with *gopi-canda-āsana*-i (JP-271-273, AYG-52, YMS-65).

***carpaṭacoka-āsana***

Bring the soles together in



*carpaṭacoka-āsana*

such a way that the knees come to ground. Place the hands on knees and press them down. Fix the gaze in between the eyebrows (JP-254-255, YMS-56, AYG-41).

Cf. *gvālīpāva-āsana.*

***carpaṭī-āsana***

From the illustration shown in NS-6 the technique of this *āsana* may be described as follows:

Place left ankle by the side of right hip and right ankle by the side of left hip. Knees coming one over the other. Place hands on hips with palms turned upwards.

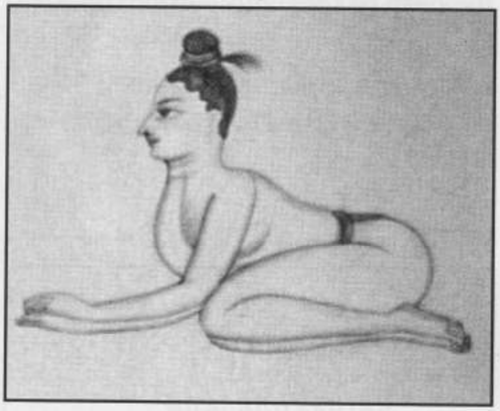


*carpaṭī-āsana*

Arrangement of legs is same as of *gomukhāsana*-i.

***caṭakāsana***

Bend the knees and press them against the navel. Place the forearms on ground and raise the head up (KKH-32, ŚTN-26).



*caṭakāsana*

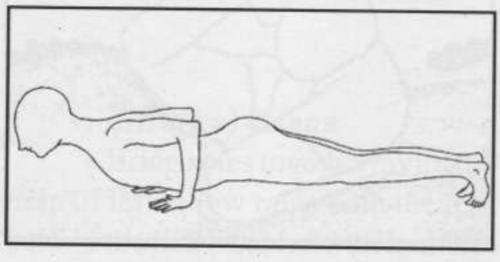
This is *cātakāsana* in ŚTN-26.

See *kākāsana*-i.

***caturaṅga-daṇḍāsana***

Mentioned in YRah(N)-I.53 as one of the two varieties of *daṇḍāsana* but the technique is not described.

However, the editor of the text gives an illustration of the *āsana* which is described below:



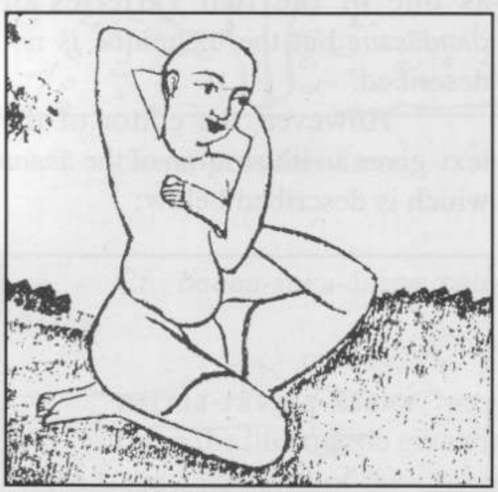
*caturaṅga-daṇḍāsana*

Lie prone on ground. Place the palms by the sides of chest in such a manner that elbows are pointed towards the sky. Raise up the body a little from ground with the help of toes and palms alone.

Cf. *aṣṭāṅga-praṇipāta.*
See *daṇḍāsana*-iv and v.

***catuṣkoṇāsana***

Bend the right leg and turn it backwards and place it under the buttocks. Then bend the left leg, hold its foot on left elbow. Raise the right hand and bringing it behind the head, take hold of the left hand by forming a finger-lock (YAs-101, ŚYK-95).



*catuṣkoṇāsana*

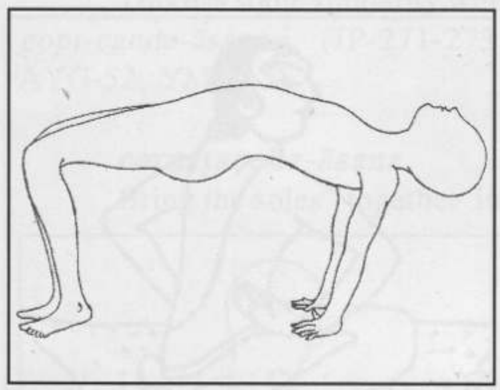
The same *āsana* can be practised by the other side also.

SCA-65 calls it *vāma-hasta-catuṣkoṇāsana.*

***catuṣpāda-pīṭha***

Mentioned in YRah(N)-II.14 but not described. The illustration given by the editor is described as under:

Lie supine. Fold the knees and keep the heels near the bottoms. Place the palms under the respective shoulders and then raise the whole body up with the support of hands and feet.



*catuṣpāda-pīṭha*

***cauraṅgī-āsana***

From the illustration given in NS-5 this *āsana* may be described as follows:

Sit on toes. Lean forward and place hands on ground with fingers

spread out. Keep the elbows by the sides of the chest.

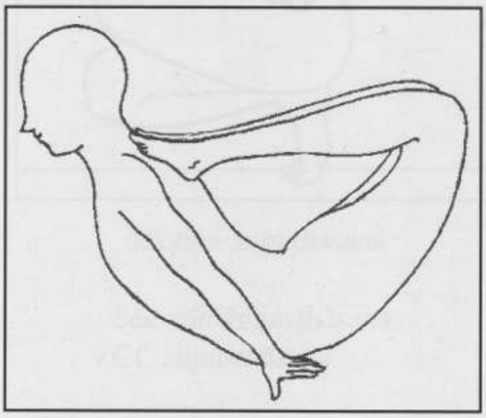


*caurangī-āsana*

HR-III.20 makes a mention of it but does not describe.

***chatrāsana***

Lie prone. Place the heels



*chatrāsana*

on the neck as in *arghyāsana*. Place both hands on floor by the sides of the body and raise the head up (KKH-56).

***cinakipāva-āsana***

While sitting draw legs close to the seat in such a way that heels come together and toes go apart. Bend the arms and place elbows on respective knees. Keep the back of hands and fingers on ground in supine position. Direct the gaze at the tip of the nose (YMS-63).



*cinakipāva-āsana*

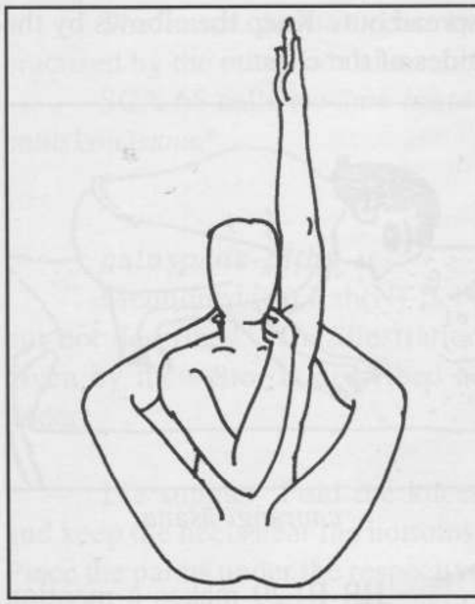
***citra(ka)-āsana***

Bring soles together. With the help of left elbow raise both the feet behind the head and hold them there. Take hold of the neck on

left side by the right hand and bring its elbow up to the navel. Direct the gaze at the nose (JP-278-282, AYG-54, YMS-68, HR-III.19).

***citra-karaṇī***

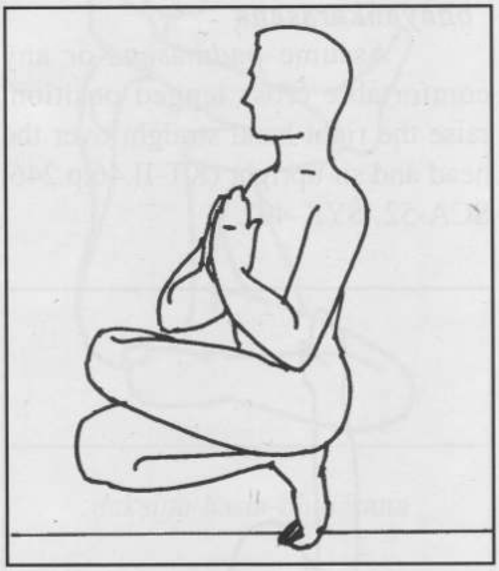
Mentioned in HR-III.13 but not described.



*citra(ka)-āsana*

***dakṣiṇa-aṅguṣṭhāsana***

Sit on right toes by bending the right knee. Place left foot on right knee with the help of hands and balance the body on right toes. Fold the hands and place them on the chest (SCA-55, ŚYK-42).

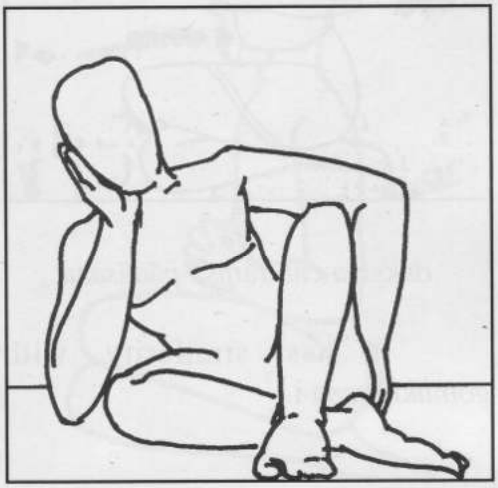


*dakṣiṇa-aṅguṭhāsana*

See *vāmāṅguṣṭhāsana.*
Cf. *aṅgusṭhāsana.*

***dakṣiṇa-bhujāsana***

Bend the right leg and place the foot under the buttock. Place the left leg vertically near the right foot. Bend the right hand and place the right elbow on ground and rest the cheek on hand. Place other hand on knee placed vertically (ŚYK-39, SCA-51).



*dakṣiṇa-bhujāsana*

This is a counter-pose for *vāma-bhujāsana.*

***dakṣiṇa-caturaṃśa-pādāsana***

YAs-96 gives the illustration of this *āsana* which is described below:

Right knee is placed over left by bending at knees and hands are placed over the upper belly by interlocking the fingers. Keep the left foot under the right bottom. Eyes are gazing the nose.

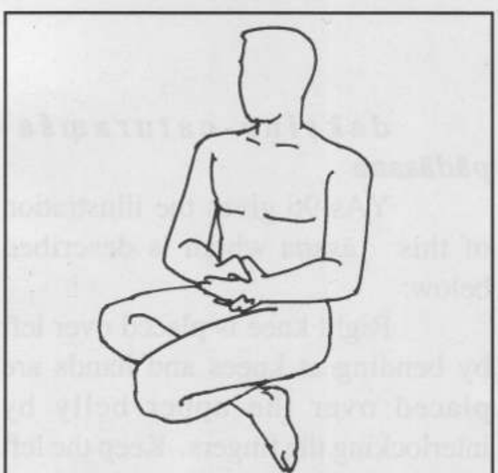


*dakṣiṇa-caturaṃśa-pādāsana*

It has similarity with *gomukhāsana*-i.

**dakṣiṇa-caturthāṃśa-pādāsana**

Sit on the ground. Cross the left leg over right calf and sit comfortably (SCA-35, KT-II.46,p.245, YMP-12, ŚYK-26).

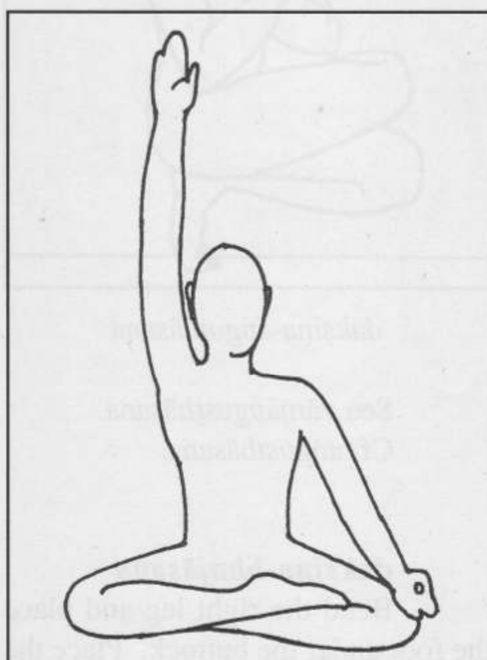


*dakṣiṇa-caturthāṃśa-pādāsana*

Cf. *vāma-caturthāṃśa-pādāsana.*

**dakṣiṇa-hasta-bhayaṅkarāsana**

Assume *padmāsana* or any comfortable cross legged position, raise the right hand straight over the head and sit upright (KT-II.46,p.246, SCA-52, ŚYK-40).

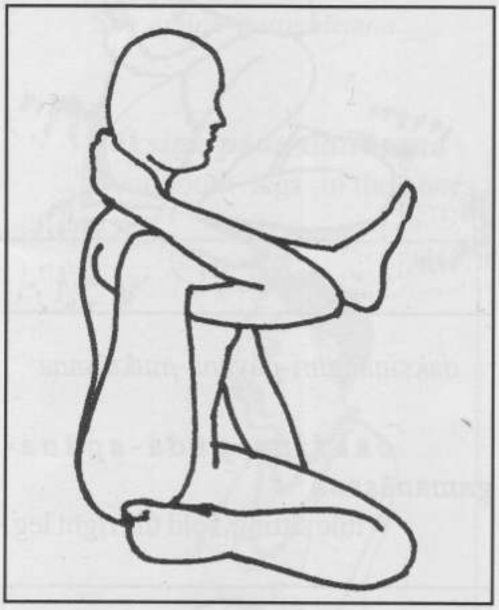


*dakṣiṇa-hasta-bhayaṅkarāsana*

It is a counter pose for *vāma-hasta-bhayaṅkarāsana.*

**dakṣiṇa-hasta-bhujāsana**

Place right leg on right shoulder and catch hold of the neck with right hand (SCA-58).



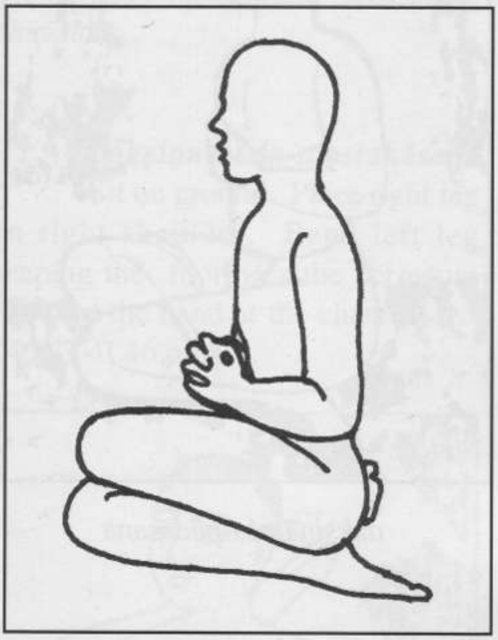
*dakṣiṇa-hasta-bhujāsana*

Its counter pose is *vāma-hasta-bhujāsana.*

See *hasta-bhujāsana.*

**dakṣiṇa-jānvāsana**

Sit on ground with legs extended. Fold the right leg and place its heel at perineum. Bend the other leg and place its foot on other side, thus placing left knee over right and sit upright. Interlocking the fingers, place the palms on the belly (SCA-61, ŚYK-47, KT-II.46,p.247).



*dakṣiṇa-jānvāsana*

See *vāma-jānvāsana.*

**dakṣiṇāṃśa-pādāsana**

Sit on ground. Fold the right leg and place its heel under the anus and sit on it. Place the left heel under the left buttock. Interlock the fingers at the chest and sit upright (YAs-33).



*dakṣiṇāṃśa-pādāsana*

**dakṣiṇāṅghri-pavana-muktāsana**

An illustration of this *āsana* has been given in YAs-90, which is described below:

Bend the right knee and keep the heel at the perineum. Bend the left knee and keep it raised. Cross the hands on chest. Sit upright.

This is same as *dakṣiṇa-pāda-pavana-muktāsana*.

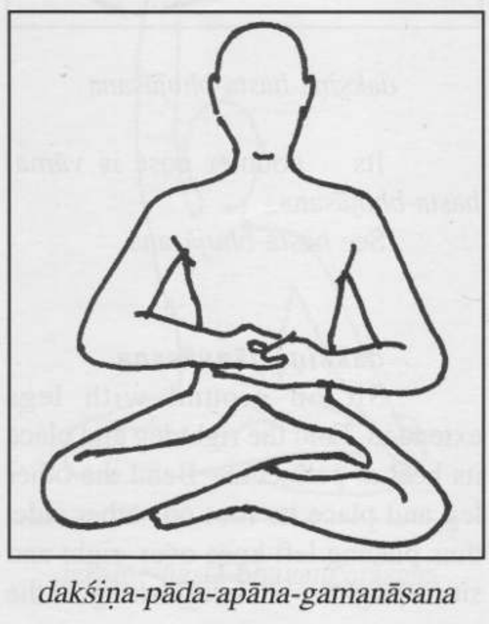
Its counter-pose may be named as *vāmāṅghri-pavana-muktāsana*.



*dakṣiṇāṅghri-pavana-muktāsana*

**dakśiṇa-pāda-apāna-gamanāsana**

While sitting, fold the right leg.



*dakśiṇa-pāda-apāna-gamanāsana*

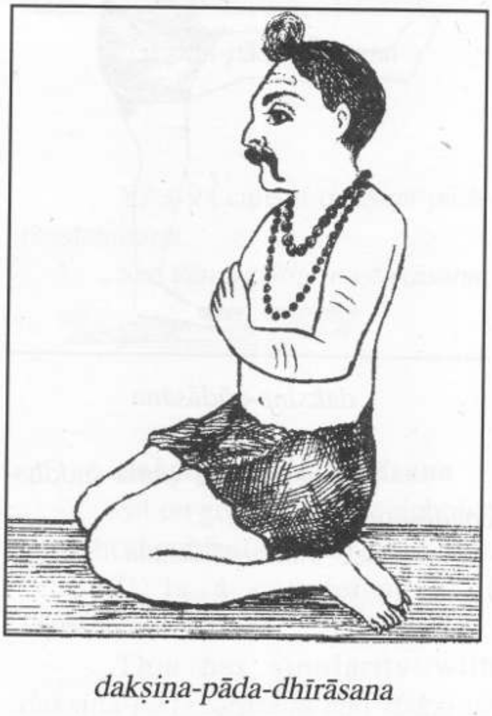
Place the right foot on left thigh touching the side of the navel. Then place the left foot below the right leg. Place the hands one over the other at the level of the navel (SCA-64, ŚYK-50).

Its counter-pose is *vāma-pāda-apāna-gamanāsana*.

See *apāna-gamanāsana*.

***dakṣiṇa-pāda-dhīrāsana***

Bend both legs in the knees



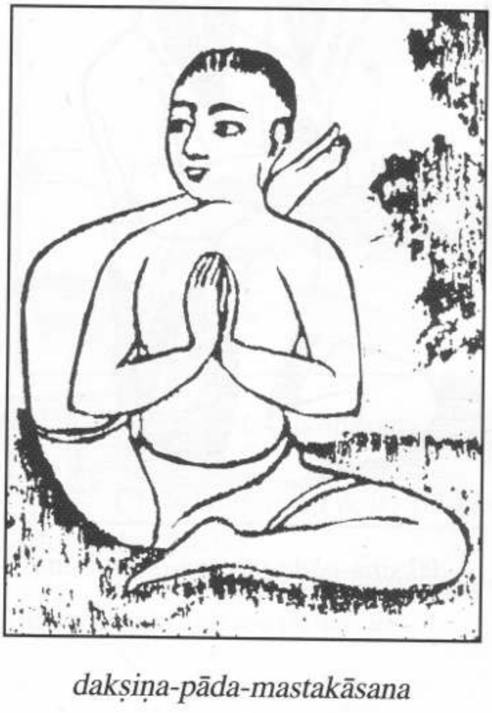
*dakṣiṇa-pāda-dhīrāsana*

and arrange the feet comfortably under the buttocks in such a way that right foot presses the anus and left foot comes under the bottom. Hands may be placed on knees or folded on chest (ŚYK-6, SCA-8, KT-II.46,p.242).

See *dhīrāsana* and *vāma-pāda-dhīrāsana*.

***dakṣiṇa-pāda-mastakāsana***

Sit on ground. Place right leg on right shoulder. Bend left leg keeping the foot near the perineum and fold the hand at the chest (YAs-94, KT-II.46,p.244).

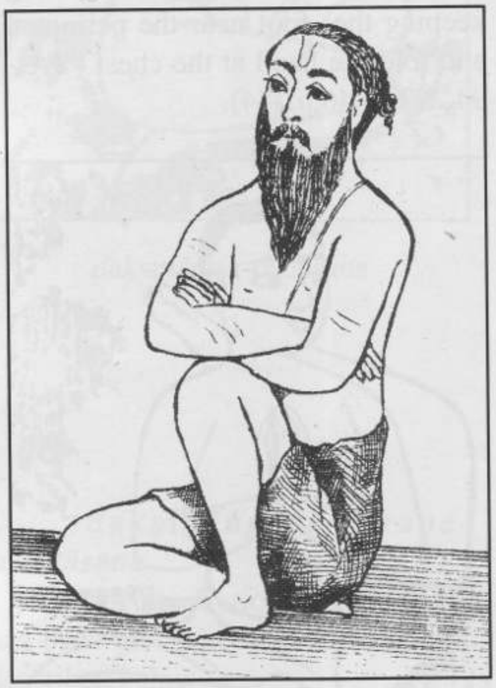


*dakṣiṇa-pāda-mastakāsana*

See *vāma-pāda-mastakāsana* and *dakṣiṇa-pāda-śirāsana*.

***dakṣiṇa-pāda-pavana-muktāsana***

Bend the right leg in the knee and set its heel at the perineum. Then bend the other leg and place its foot close to the right foot and knee close to the chest. Cross the hands on the knee and sit straight (SCA-7, ŚYK-5, KT-II.46,p.242).



*dakṣiṇa-pāda-pavana-muktāsana*

YAs-90 calls it *dakṣiṇāṅghri-pavana-muktāsana.*

Cf. *pavana-muktāsana*-i.

***dakṣiṇa-pādāsana***

Stand straight. Raise the left leg straight in front while standing on right leg (ŚYK-19, SCA-25, KT-II.46,p.244).



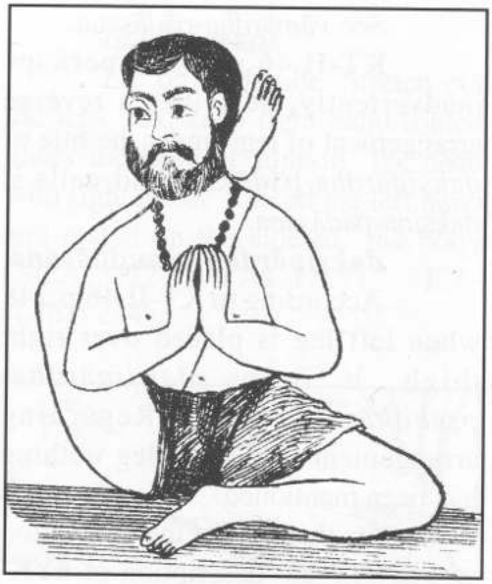
*dakṣiṇa-pādāsana*

This is same as *vāma-śuddha-pādāsana* (YAS-72).

See *vāma-pādāsana.*

***dakṣiṇa-pāda-śirāsana***

While sitting place the right leg on the neck (SCA-27).



*dakṣiṇa-pāda-śirāsana*

YAs-94 calls it *dakṣiṇa-pāda-mastakāsana.*

See *vāma-pāda-mastakāsana.*

**dakṣiṇa-pāda-śīrṣāsana**

Sit on ground. Place right leg on right shoulder (ŚYK-21, SCA-27).

It is a counter-pose of *vāmapāda-śīrṣāsana.*

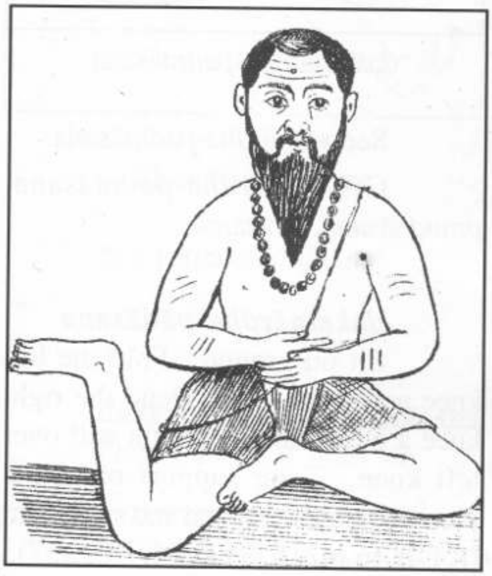
This has similarity with *dakṣiṇa-pāda-śirāsana* and *dakṣiṇa-pāda-mastakāsana.*

For illustration see *dakṣiṇa-pāda-śirāsana.*

For more details see *dvi-pāda-śīrṣāsana.*

**dakśiṇa-pāda-trikoṇāsana**

Place left heel at the perineum and bend right leg backward. Keep its everted foot as away from the buttocks as possible. Keep hands either on respective knees or arrange them one over the other at the level of the navel (SCA-49, ŚYK-38, KT-II.46,p.246).



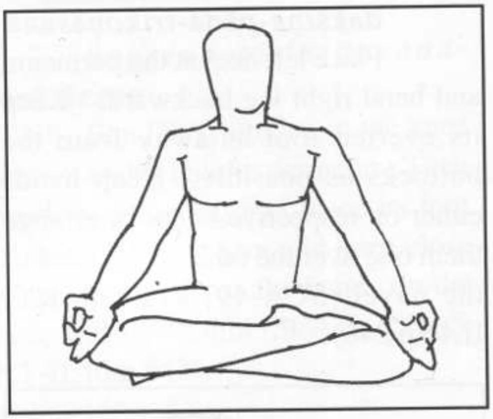
*dakśiṇa-pāda-trikoṇāsana*

Cf. *trikoṇāsana*-i & ii, *pūrṇa-pāda-trikoṇāsana.*

Its counter-pose is *vāma-pāda-trikoṇāsana, ardha-trikoṇāsana.*

**dakṣiṇārdha-padmāsana**

In sitting bend the right leg in the knee and place its foot on the left thigh. Then place the left foot under the right knee and sit straight (ŚYK-41).



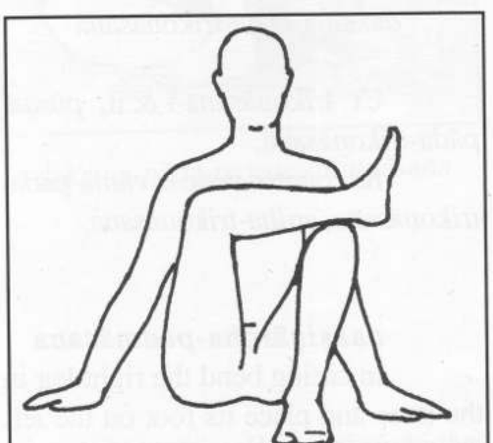
*dakṣiṇārdha-padmāsana*

See *vāmārdha-padmāsana.*

Cf. *ardha-padmāsana, prauḍhāsana, vīrāsana*-i.

***dakṣiṇārdha-pādāsana***

Siṭ on ground. Fold the left knee and raise it up. Bend the right knee a little and place right calf over left knee. Take support of palms placing them on ground and sit upright (KT-II.46,p.247, ŚYK-44, SCA-57).



*dakṣiṇārdha-pādāsana*

See *vāmārdha-pādāsana.*

KT-II.46,p.247, perhaps inadvertently, describes a reverse arrangement of legs under the title of *dakṣiṇārdha-pādāsana* and calls it *dakṣiṇa-pādāsana.*

***dakṣiṇārdha-prauḍhāsana***

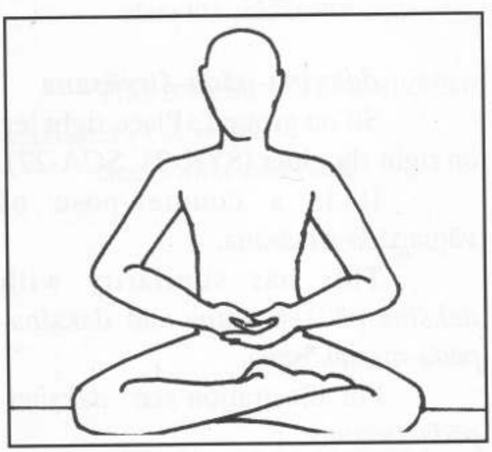
According to KT-II.46,p.248 when left leg is placed over right thigh, it forms *dakṣiṇārdha-prauḍhāsana.* Regarding arrangement of other leg nothing has been mentioned.

On the basis of the illustration of SCA-73 and description of ŚYK-41, it may be suggested that the other foot it placed under the opposite knee.

Cf. *vāmārdha-prauḍhāsana.*

***dakṣiṇa-śākhāsana***

Place left heel at the base of right thigh. Place right toes over left calf and sit upright. Place the palms at the level of the navel (ŚYK-48, SCA-62, KT-II.46,p.246).

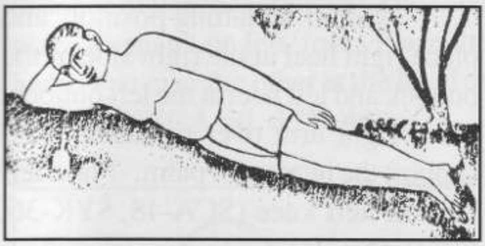


*dakṣiṇa-śākhāsana*

See *vāma-śākhāsana.*

**dakṣiṇāsana**

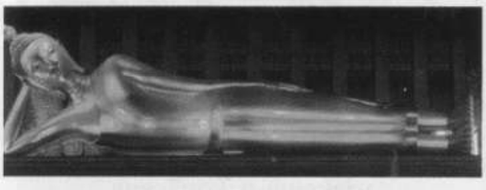
Lie on right side. Stretch out the legs and keep right hand folded under the head or support the head with right hand. Extend the left hand and rest it on the side of the body (SCA-3,22, YAs-13,71, KT-II.46,p.244).



*dakṣiṇāsana*

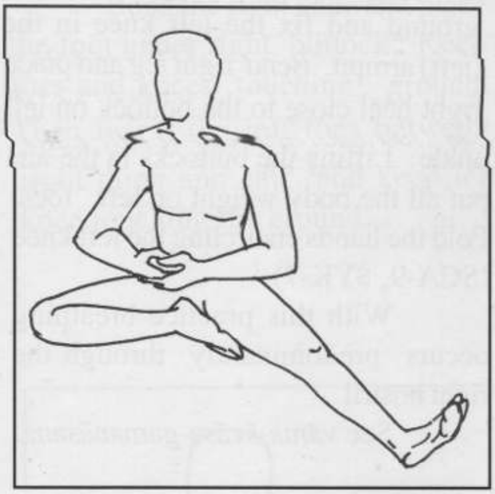
Cf. *dṛḍhāsana.*

We come across a picture of reclining Buddha in *dakṣiṇāsana* courtesy Wat Pho, Bangkok.



**dakṣiṇa-siddhāsana**

Press the right heel against the perineum and stretch the left leg on ground. Sit upright (ŚYK-28, SCA-37).



*dakṣiṇa-siddhāsana*

See *vāma-siddhāsana.*

**dakṣiṇa-śvāsa-gamanāsana**

Place the left toes on



*dakṣiṇa-śvāsa-gamanāsana*

ground and fix the left knee in the (left) armpit. Bend right leg and place right heel close to the buttock on left ankle. Lifting the buttocks in the air, put all the body weight on left toes. Fold the hands encircling the left knee (SCA-9, ŚYK-7).

With this practice breathing occurs predominantly through the right nostril.

See *vāma-śvāsa-gamanāsana*.

### *dakṣiṇa-tarkāsana*

Sit in *padmāsana* or in any comfortable pose. Place right elbow on right knee and rest the head on right hand (SCA-41, ŚYK-31, KT-II.46,p.245).



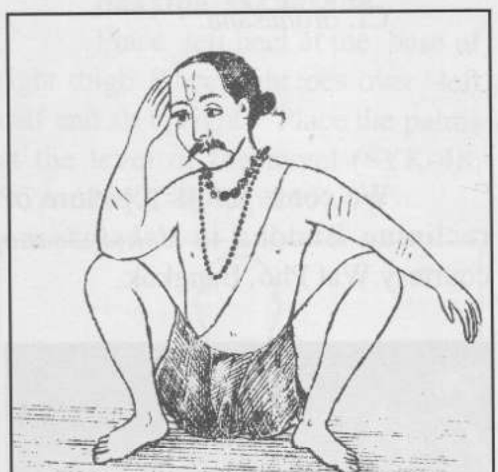
*dakṣiṇa-tarkāsana*

See *vāma-tarkāsana*.

Cf. *pūrva-tarkāsana* and *ātma-līnāsana*.

### *dakṣiṇa-trikoṇāsana*

Sit in squatting position and place right heel at the right side of the buttock and left heel at the left buttock. Place right arm over right knee and support the head with palm. Place left arm on left knee (SCA-48, ŚYK-36, KT-II.46,p.246).



*dakṣiṇa-trikoṇāsana*

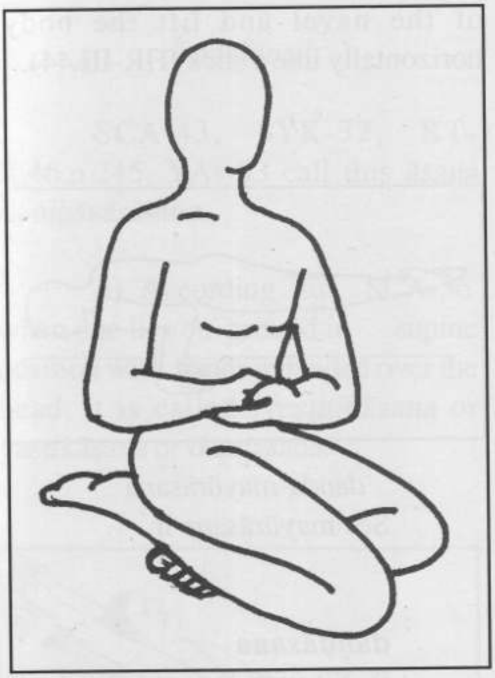
Its counter pose is *vāma-trikoṇāsana*.

See *trikoṇāsana*-iii and *pūrṇa-trikoṇāsana*.

When head rests on hands, it is called *trikoṇāsana*-iii.

***dakṣiṇa-vakrāsana***

i) Bend the left leg. Then bend the right knee and place it (knee) at a distance of 9 inches from left knee and place its shank on left foot. Place the hands one over the other at the level of the navel (SCA-60, ŚYK-46).

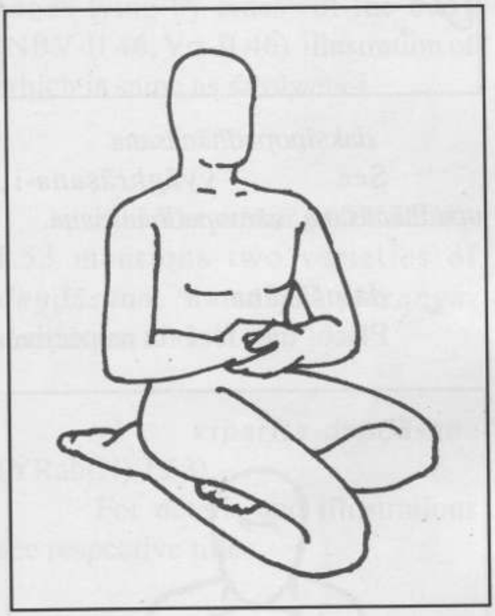


*dakṣiṇa-vakrāsana*-i

See *vāma-vakrāsana*-i.

ii) KT-II.54,p.247 gives another technique:

Bend the right knee and place the foot under right buttock. Keep toes and knees touching ground. Then insert the left toes between right thigh and calf and keep left knee touching the ground.

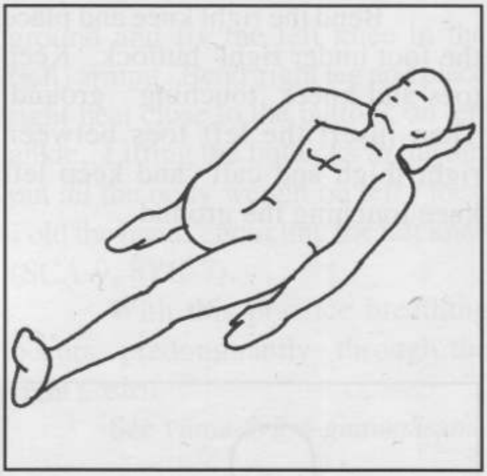


*dakṣiṇa-vakrāsana*-ii

See *vāma-vakrāsana*-ii.

***dakṣiṇopadhānāsana***

Lie on the back with right leg stretched out and then placed under the head like a pillow (KT-II.46,p.248).



*dakṣiṇopadhānāsana*

See *vyāghrāsana*-i, *upadhānāsana, vāmopadhānāsana.*

**daṃśāsana**

Place the feet in respective armpits in such a way that the heels join together. Make a finger-lock of hands and rest the chin on it.



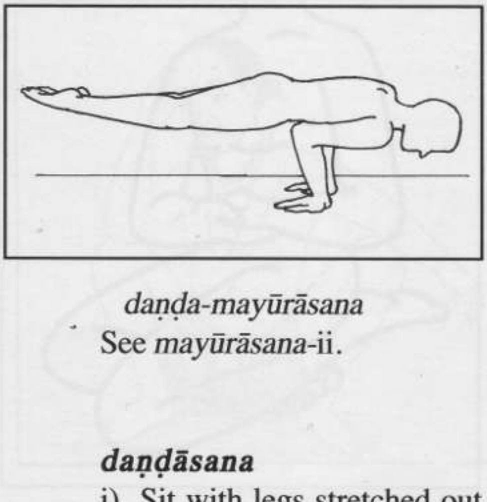
*daṃśāsana*

Place the elbows on ground. Try to raise the trunk up. Direct the gaze at the tip of the nose (HP(ms.)-II.131).

**daṇḍa-mayūrāsana**

It is one of the six varieties of *myūrāsana* mentioned in HR-III.10.

Place the palms on ground. Place the elbows on respective sides of the navel and lift the body horizontally like a stick (HR-III.44).

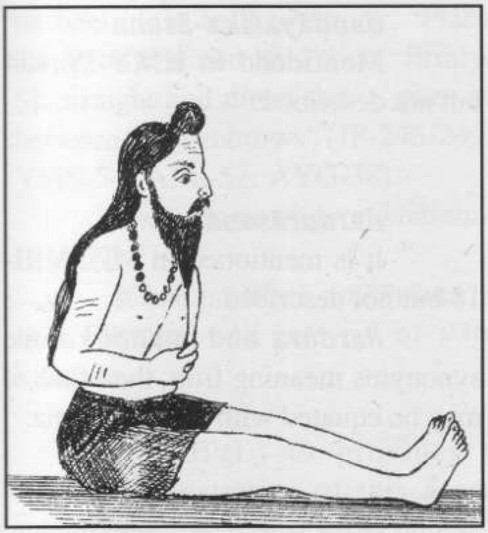


*daṇḍa-mayūrāsana*

See *mayūrāsana*-ii.

**daṇḍāsana**

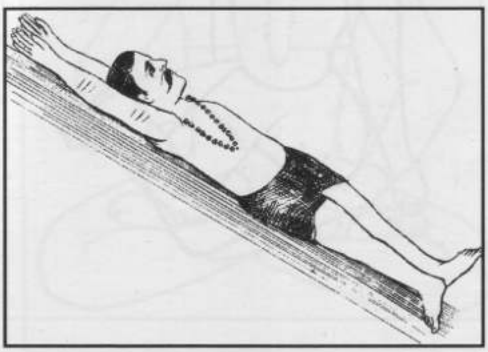
i) Sit with legs stretched out with toes, ankles, shanks and thighs together and in close contact with the ground (HMY-IV.131, TV-II.46, YSC-II.46, Yci(ś)-II,p.75, Yci(G)-II, YP-XV.81, NPu-33:114, BrNPu, SnS, ŚBV-II.46, VB-II.46).



*daṇḍāsana*-i

SCA-43, ŚYK-32, KT-II.46,p.245, YAs-53 call this *āsana* as *niḥśvāsāsana.*

ii) According to SCA-56 when one lies on ground in supine position with hands extended over the head, it is called *jyeṣṭhikāsana* or *yaṣṭikāsana* or *daṇḍāsana.*



*daṇḍāsana*-ii

KT-II.46,p.246 describes it as *yaṣṭikāsana.*

SCA-23 calls *śavāsana*-iii also as *daṇḍāsana*-ii if the hands are stretched over the head.

iii) In another variety of *daṇḍāsana,* one lies supine with hands lying by sides of the body (NBV-II.46, Vrt-II.46) illustration of which is same as *śavāsana*-i.

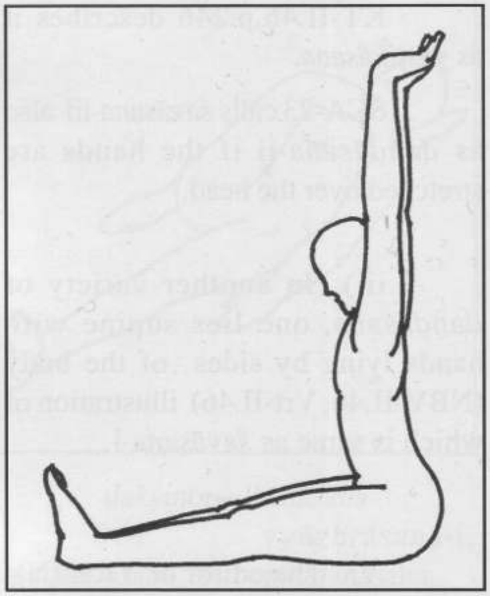
iv) The editor of YRah(N)-I.53 mentions two varieties of *daṇḍāsana*, namely *caturaṅga-daṇḍāsana* and,

v) *viparīta-daṇḍāsana* (YRah(N)-I.53).

For details and illustrations see respective titles.

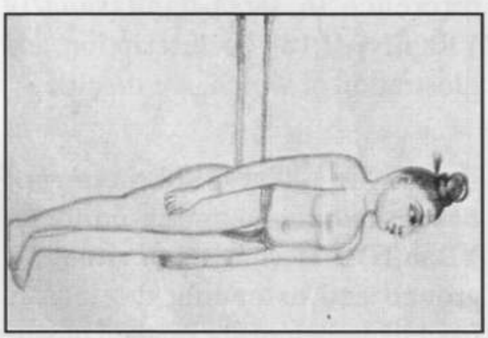
vi) We come across a reference to *śīrṣa-daṇḍāsana* in YRah(N)-II.18 for description and illustration of which, see the title.

vii) The illustration of *daṇḍāsana* given by the editor of YRah(N)-I.74 consists of sitting on ground and extending the legs in front like a pair of sticks, then raising the hands over the head and stretching them as much as possible.



*daṇḍāsana*-vii

viii) ŚTN-65 describes yet another variety of *daṇḍāsana* which requires supporting the whole body horizontally on hanging ropes.



*daṇḍāsana*-viii

***daṇḍāyatika-āsana***

Mentioned in HMY-IV.134 but not described.

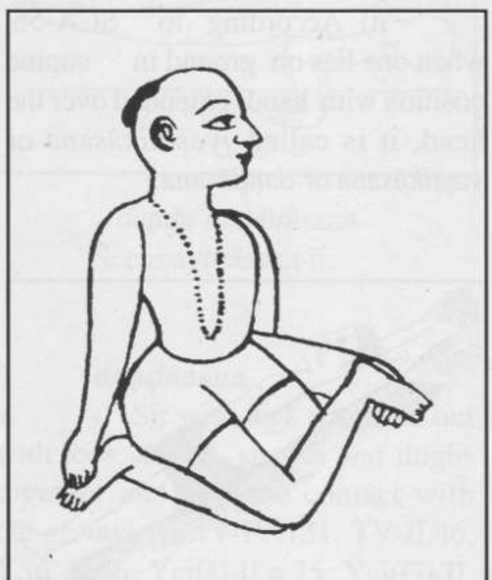
***dardurāsana***

It is mentioned in MPu-VIII-18 but not described.

*dardura* and *maṇḍūka* are synonyms meaning frog, therefore, it may be equated with *maṇḍūkāsana*.

***datta-digambara-āsana***

i) While sitting, bring right leg over left thigh and place the foot touching the ground. Bring the left foot on the right side and place



*datta-digambara-āsana*-i

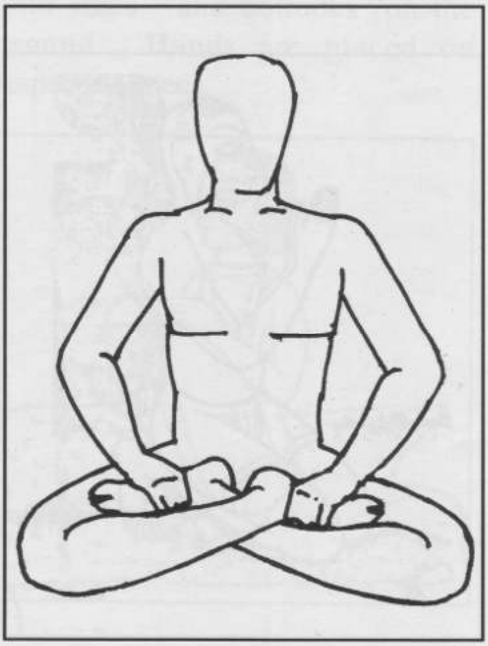
its heel close to the buttock. Place hands on feet and hold them firmly. Sit straight and direct the gaze in between the eyebrows (JP-246-249, YMS-54, ANa-52, AYG-38).

This is same as *gomukhāsana*-iv (JCM-7145).

If one practises *prāṇāyāma* in this posture, one gets rid of *vāta* vitiation.

ii) JP(L)-49 provides a different illustration of this *āsana* which may be described as under:

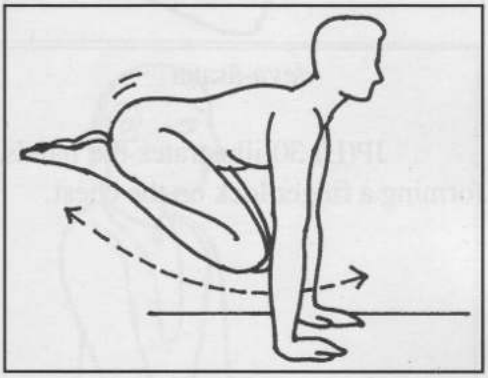
Sitting on ground, bend left knee and place left toes between right calf and thigh. Then fold the right leg and place right foot over left knee and firmly catch hold of feet with opposite hands. Fix the gaze between the eyebrows.



*datta-digambara-āsana*-ii

***deha(li)-ullaṅghana-āsana***

Hold the hands together firmly on ground and jump in and out through two arms (KKH-86).

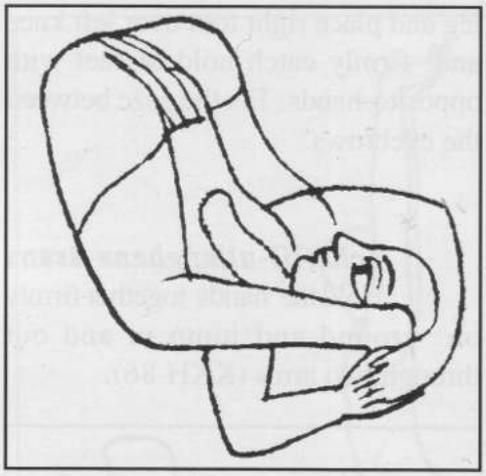


*deha(li)-ullaṅghana-āsana*

Cf. *uḍḍānāsana* (ŚTN-119).

***deva-āsana***

Lie supine. Form a finger-lock and take hold of the feet at ankles. Bring the feet over the head, keeping the back touching the ground. Fix the gaze in between the eyebrows (YMS-18, JP-167-170, JP(L)-30).



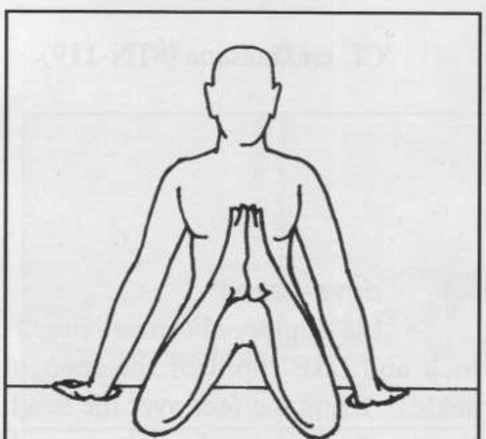
*deva-āsana*

JP(L)-30 illustrates the hands forming a finger lock on the chest.

***deva-garbha-āsana***

Take hold of the left foot and set its outer side vertically by the left side of the navel. Similarly, place the right foot on right side of the navel and join their surface by bringing knees closer. Place hands at the back on the ground close to the buttocks and spread the fingers pointing backwards. Fix the gaze at the tip of the nose (ANa-40).

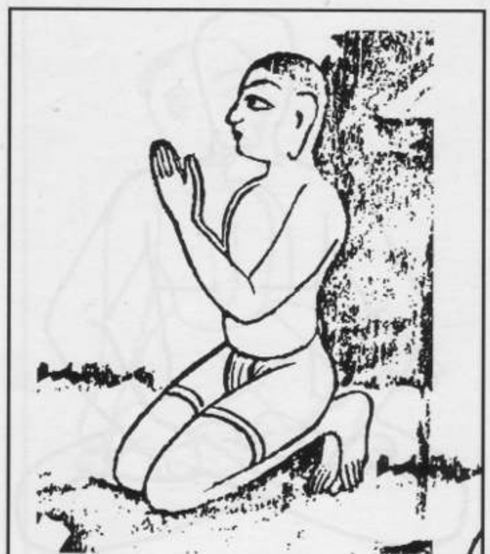
This is called *garbhāsana*-iv (ANa-40).



*deva-garbha-āsana*

***deva-guru-vandanāsana***

Sit on folded knees and toes put together. Join the hands and place them on the chest in reverence (YAs-14).



*deva-guru-vandanāsana*

It has similarity with *añjalikāsana*, *ardha-niṣadana* and *prārthanāsana* described in SCA-47, ŚYK-37 where one stands on knees instead of sitting on the knees.

YMP-48 provides another variety of *prārthanāsana* which requires adoption of *vīrāsana* but according to YMP-26,36 as there are three different types of *vīrāsana*, which one has to be adopted for *prārthanāsana* is not clear.

***dhāmaka-āsana***

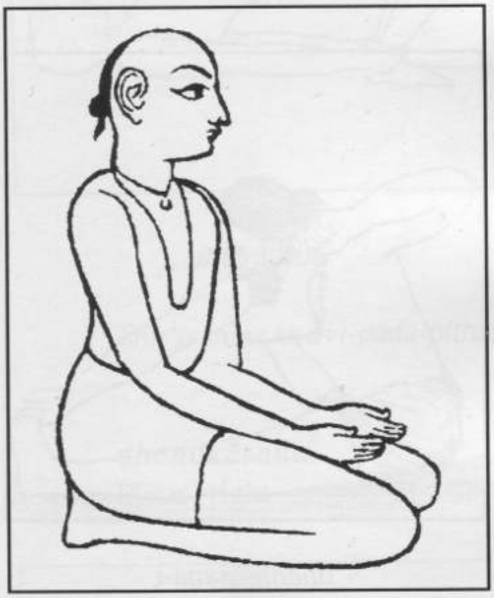
From the illustration given in NS-45 the technique of this *āsana* consists in sitting straight in squatting with soles and buttocks on the ground. Hands are placed on respective knees.



*dhāmaka-āsana*

***dhanantara-āsana***

Sit with soles of the feet brought together. Form a finger-lock and holding the toes in it pull the feet closer to the perineum. Turn the toes backward placing the feet under the bottoms. Place hands on respective knees. Fix the gaze at the tip of the nose (AYG-62, YMS-70).



*dhanantara-āsana*

This practice overcomes piles.

Cf. *vajrāsana*-i.

***dhanurāsana***

i) Hold big toes with hands and pull them (alternately)

up to the corresponding or opposite ears assuming the shape of a stretched bow (HP(k)-I.25, HP(L)-II.11, TśU-43, Yci(ś)-76, A-7, HTK-VII.5, YuB-VI.18, YAs-93, ANa-28, YMP-13, Yci(G), YSC-II.46, HP(V)-41, YRah(N)-II.17, HR-III.51, JT-I.25, KT-II.46,p.244, YRP-p.3, HSC(ms.)-p.30, ANi, ŚYK-20, BrYs-III.23, SCA-26, HPD-p.3, KKH-51, JM-156).



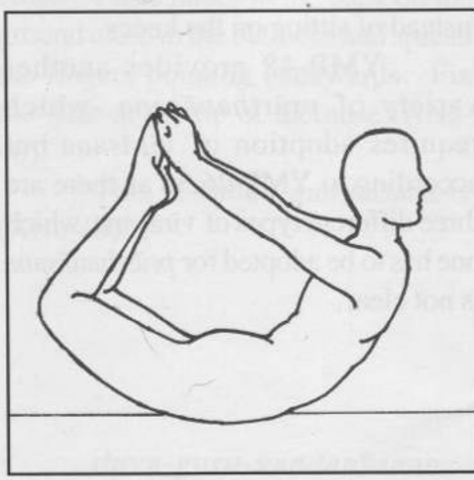
*dhanurāsana*-i

This is same as *ākarṇa-dhanurāsana*.

This practice overcomes lethargy and purifies the *nāḍīs*.

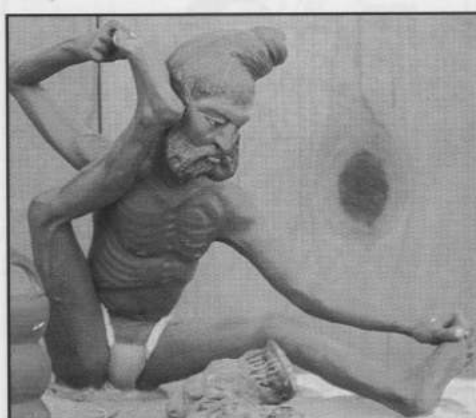
ii) GhS-II.18, BrYs-III.22, HS-āsana-25 give a different technique which is as follows:

Lie prone. Bend the legs in the knees and hold the feet with hands and curve the body like a bow by pulling the legs upwards.



*dhanurāsana*-ii

iii) The illustrations supplied by ŚTN-109 and JCM-7157 may be described as follows:



*dhanurāsana*-iii

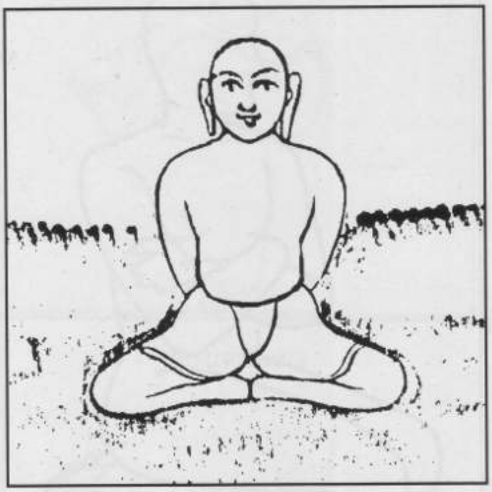
Catch hold of the feet with the respective hands and take the foot to the respective ear alternately.

***dharāvaha-āsana***

Mentioned in HR-III.18 but not described.

***dharma-āsana***

Join the soles together and holding the feet with a finger-lock, place them everted before the genitals without touching the heels. Gaze at the tip of the nose (AYG-61).

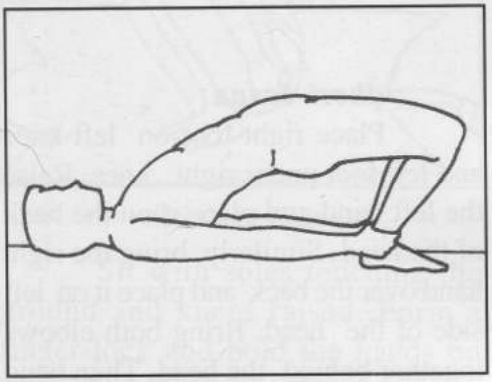


*dharma-āsana*

It is same as *bhadrāsana*-viii.

***dhātrāsana***

Lie supine. Bring the feet close to the buttocks by bending in the knees. Hold the ankles with hands and arch the back. Direct the gaze at the tip of the nose (HP(ms.)-II.103).

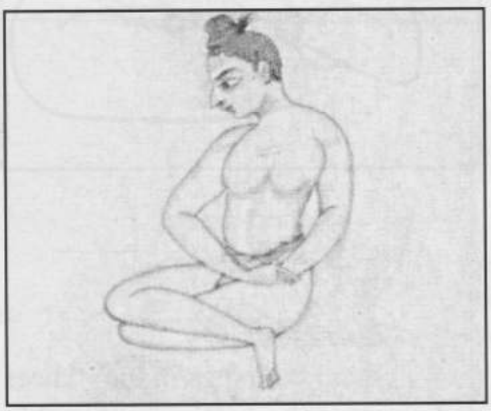


*dhātrāsana*

This is same as *dvi-pāda-pīṭha*.

***dhenukāsana***

Place right ankle at left



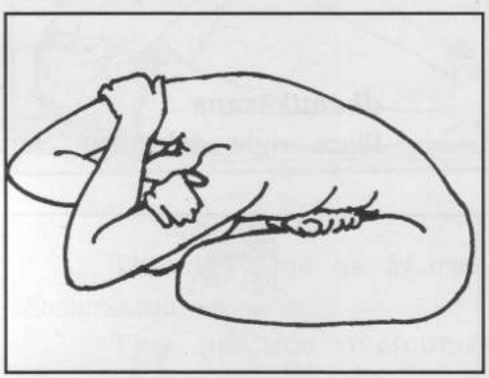
*dhenukāsana*

side of the buttock and similarly arrange left ankle on right side and cross the knees one over the other. Both palms are placed on left thigh (ŚTN-58).

It is similar to *gomukhāsana*-i and *govindāsana*.

**ḍherī-āsana**

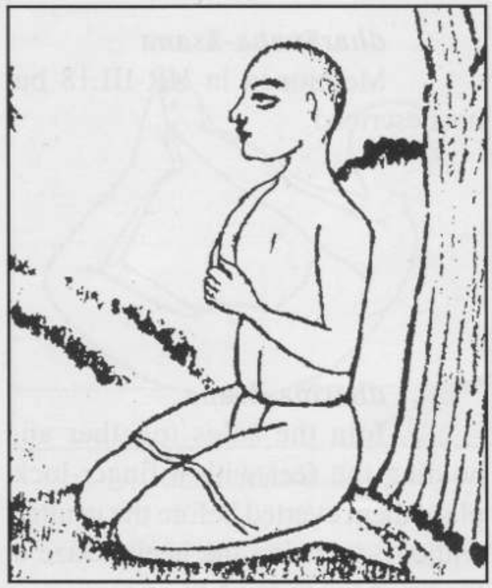
Place right foot on left knee and left foot under right knee. Raise the left hand and place it on the back of the head. Similarly, bring the right hand over the back and place it on left side of the head. Bring both elbows together behind the head. Then bend forward touching the forehead on shanks. Fix the gaze on the tip of the nose (ANa-6).



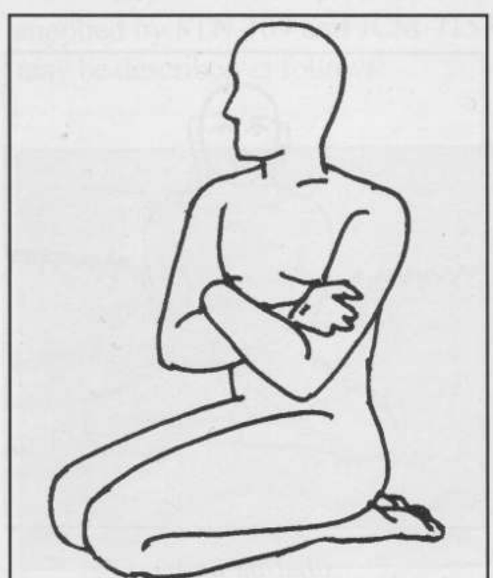
*ḍherī-āsana*

**dhīrāsana**

Bend both legs in the knees and arrange the feet comfortably under the bottoms and sit straight. Hands may be placed on knees or folded on chest (SCA-8, YAs-99, ŚYK-6, KT-II.46-p.242).



*dhīrāsana*



*dhīrāsana*

This has similarity with *vajrāsana*-i and *gandharvāsana*.

*dhīrāsana* is described as *vāma-pāda-dhīrāsana* and *dakṣina-pāda-dhīrāsana* depending on which foot is placed under the anus. The other leg is bent in the knee and its heel is set under the bottom (SCA-8, ŚYK-6).

***dhruvāsana***

Hold the toes of one leg with respective hand on the same side. Stand on one leg and rotate the whole body quickly (KKH-89, ŚTN-56).



*dhruvāsana*

***dhūmaka-āsana***

From the illustration shown in NS-46 it may be described as follows:



*dhūmaka-āsana*

Sit with soles touching the ground and knees raised. Form a finger-lock and hold the hands on one side of the buttocks.

***dhūna-pīṭha***

According to HR-III.71 *dhūna-pīṭha* is also known as *vidhūnana* for illustration of which see *vidhūnana*.

***dhūrma-nātha-āsana***

Sit straight with legs crossed

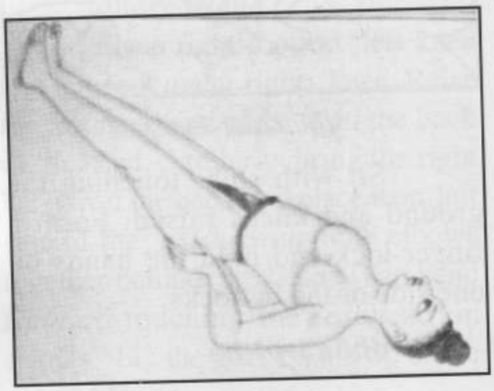


*dhūrma-nātha-āsana*

at the ankles. Keep arms straight and hands in supine position on the ankles (NS-32).

***dhvajāsana***

In supine position place the hands under the buttocks and hold the ground keeping the elbows, head and legs straight. Then raise both legs bringing them vertically in line with head while keeping neck, head and shoulders on ground (KKH-13, ŚTN-7).



*dhvajāsana*

See *viparīta-karaṇī*.

***dīkṣāsana***

Stand under the trees such as *aśoka* etc. and uproot five handfuls of hair from the head (YAs-2).



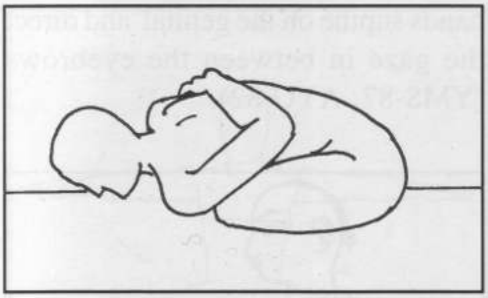
*dīkṣāsana*

Thus one attains peace.

This is an approved ritualistic practice among the Jaina monks undertaken prior to initiation.

***divyāsana***

Take a comfortable sitting position. With one hand hold the opposite elbow from behind. Place other hand on ground and touch the nose in front on ground (RY-24:23-24).



*divyāsana*

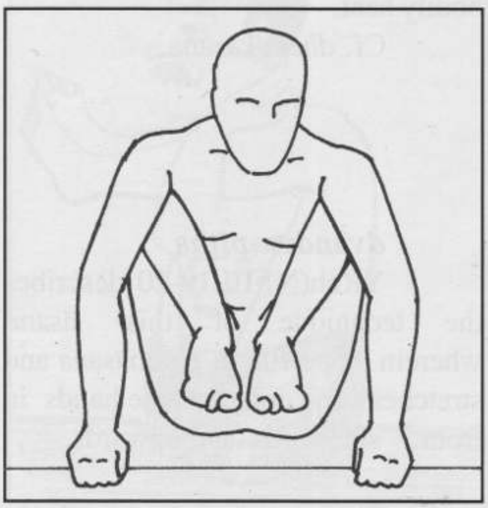
**dolāsana**

A synonym for *lolāsana*-i (ŚYK-65) and *utthita-padmāsana*.

For details and illustration see *lolāsana*-i.

**ḍolāsana**

Described in SVY-55, which



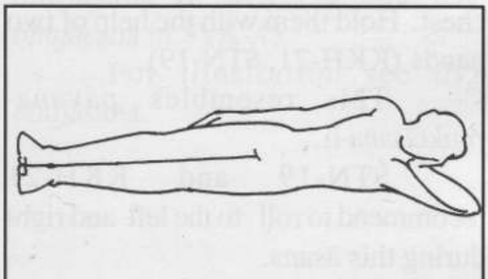
*ḍolāsana*

is same as *lolāsana*-ii wherein one sits in squatting position with knees bent and kept under the armpits and raises the body up with the support of hands placed on ground.

This is called *lolāsana*-ii and *tolāsana*.

**dṛḍhāsana**

Lie on left side. Bend left hand in the elbow and give support of the hand to the head. Stretch the legs and place the other hand stretched comfortably on the body (SCA-3, YMP-35, KT-II.46,p.242, ŚYK-3, HR-III.20).



*dṛḍhāsana*

With this practice, one gets rid of dream, *prāṇa* moves through the right path and gastric fire is increased.

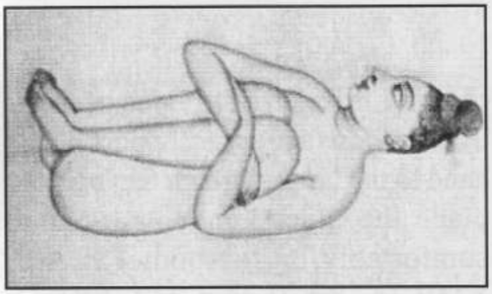
Instead of lying on left side, when one lies on right side it is known as *dakṣiṇāsana*.

See *dakṣiṇāsana*.

MtS-III.22-24 describes *baddha-padmāsana*-i as *dṛḍhāsana* and *padmāsana* as *sudṛḍhāsana* (MtS-III.6).

***dṛṣadāsana***

Lie supine. Bend the legs in



*dṛṣadāsana*

the knees and fold them on the chest. Hold them with the help of two hands (KKH-21, ŚTN-19).

This resembles *pavana-muktāsana*-ii.

ŚTN-19 and KKH-21 recommend to roll to the left and right during this *āsana*.

KKH-18 and ŚTN-6 call it *kandukāsana* when head is raised in this posture.

***durvāsā-āsana***

While sitting bend right leg in the knee and place its foot on left side of the hip. Similarly, bend the left leg in the knee and place its foot on right side of the hip. This brings the knees one over the other. Touch the tips of the fingers of right hand to the middle joints of left fingers. Place the hands supine on the genital and direct the gaze in between the eyebrows (YMS-87, AYG-82).



*durvāsā-āsana*

The arrangement of legs here resembles that of *gomukhāsana*-i.

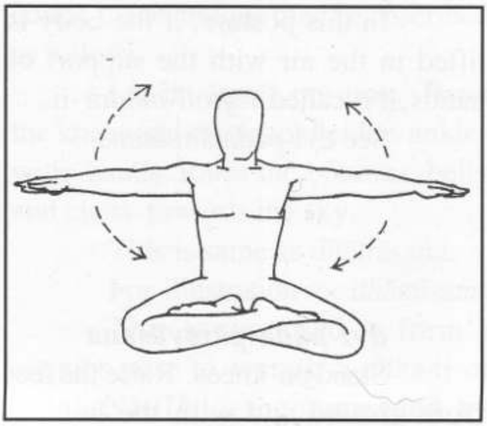
This practice cools down the bodily heat.

Cf. *dhenukāsana*.

***dvandva-pīṭha***

YRah(N)-III.19-20 describes the technique of this *āsana* wherein one sits in *padmāsana* and stretches and contracts the hands in front, sidewards and upwards.

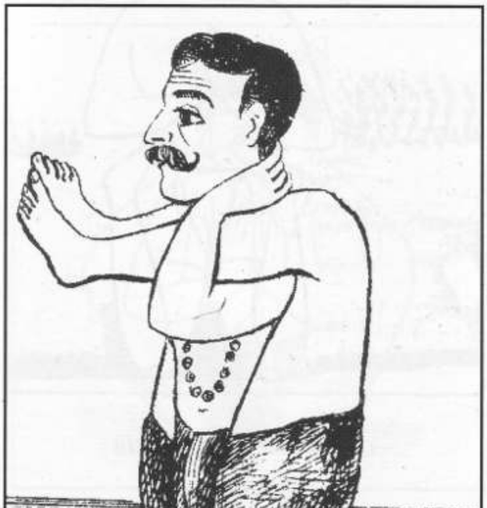
This is especially recommended for women.



*dvandva-pīṭha*

***dvi-bhujāsana***

Place the right leg on right shoulder and left leg on left. Hold the neck with hands. This is *dvi-bhujāsana* of ŚYK-45 which is same as *hasta-bhujāsana* of SCA-59.



*dvi-bhujāsana*

This is same as *dvi-hasta-bhujāsana* of ŚYK-98.

When left leg is placed on left shoulder, it is called *vāma-hasta-bhujāsana* (SCA-58) and when right leg is placed on the right shoulder, it is called *dakṣiṇa-hasta-bhujāsana* (SCA-58).

***dvi-hasta-bhujāsana***

Place the legs over the respective shoulders with feet pointing forward. Take hands behind the neck and interlocking the fingers, catch hold of the neck and sit upright (ŚYK-98).

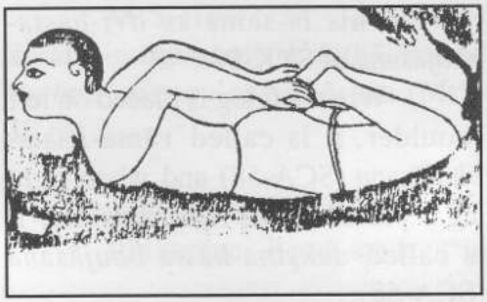
This is known as *hasta-bhujāsana* in SCA-59 and *dvi-bhujāsana* in ŚYK-45.

For illustration see *dvi-bhujāsana*.

***dvi-kakudāsana***

From an illustration given in YAs-63 the technique of this *āsana* may be described as follows:

Lie prone with chin resting on ground, hands lying along the body and legs stretched out together. Bend the legs in the knees, fold them double on the thighs and grasp them with hands. Pull the legs with hands and raise the elbows and head. Heels and raised elbows represent two humps.



*dvi-kakudāsana*

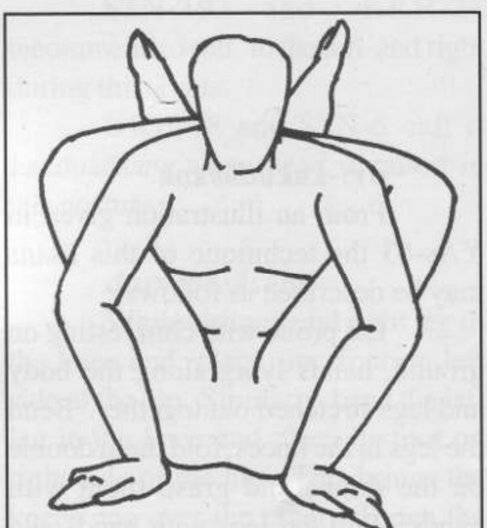
This is same as *makarāsana*-iii.

This has similarity with *uṣṭrāsana*-i.

*dvi-kakuda* means two humps.

***dvi-pāda-mastakāsana***

Both the feet are placed on the respective shoulders. Palms are placed on ground (KT-II.46,p.244).



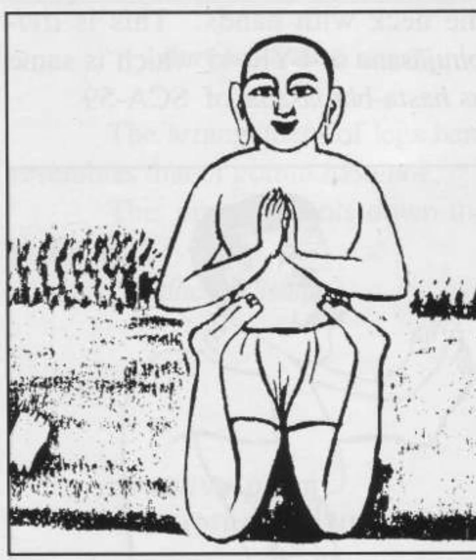
*dvi-pāda-mastakāsana*

In this posture, if the body is lifted in the air with the support of hands, it is called *vajrolī-mudrā* -ii.

See *dvi-pāda-śīrṣāsana*.

***dvi-pāda-pārśvāsana***

Stand on knees. Raise the feet from ground and with the help of hands, fix the toes of both feet at the iliac region and balance on the knees. Fold hands and place them on chest (SCA-71, KT-II.46,p.248, YAs-35).



*dvi-pāda-pārśvāsana*

***dvi-pāda-pīṭha***

Mentioned in YRah(N)-III.19. From the illustration given by the

editor, the technique may be described as follows:

Lie in supine position. Bend the knees and catch hold of the ankles with hands. Raise the bottoms, belly and chest towards the sky.

This is same as *dhātrāsana*.

For illustration see *dhātrāsana*.

This is supposed to form a counter pose to *unmukha-pīṭha*-ii of YRah(N)-III.17 recommended by *gārgī* for pregnant woman.

### *dvi-pāda-śīrṣāsana*

Place the legs behind the neck and cross them in sitting position (ŚYK-21, YMP-10, SCA-28-29, SVY-26,p.349).



*dvi-pāda-śīrṣāsana*

GhS-III.65 calls it *pāśinī-mudrā*, HR-III.65 terms it as *phaṇīndrāsana* while according to KT-II.46,p.244 it is *dvi-pāda-mastakāsana*.

It is also called *vajrol(ṇ)ī-mudrā*-ii.

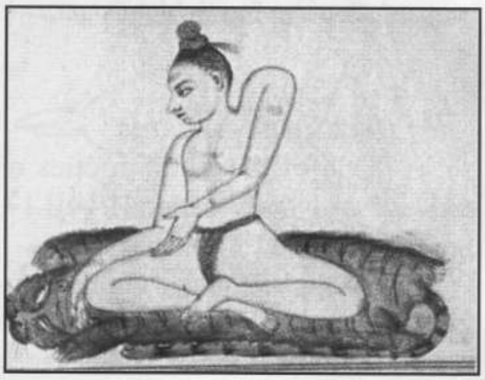
In this position when the body is raised in the air with the support of the hands placed on ground, it is called *brahmāsana*-i (JP-344-345) and *vajroṇī(lī)-mudrā* (SCA-28-29, ŚYK-21).

Also see *dakṣiṇa-pāda-śīrṣāsana* and *vama-pāda-śīrṣāsana*.

See the respective titles for illustrations.

### *dvi-śīrṣāsana*

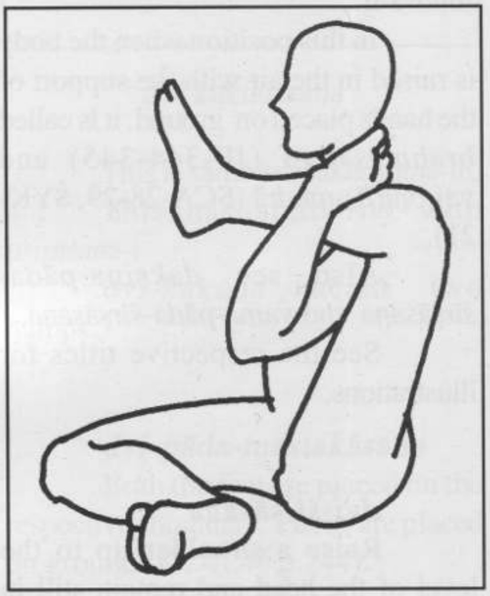
Raise a shoulder up to the level of the head and remain still in sitting position (KKH-71, ŚTN-46).



*dvi-śīrṣāsana*

***eka-hasta-bhujāsana***

Place one leg on respective shoulder. Make a finger-lock and hold it at the neck (ŚYK-96).



*eka-hasta-bhujāsana*

Also see *hasta-bhujāsana.*

***eka-pāda-kukkuṭa***

One of the five varieties of *kukkuṭāsana* mentioned in HR-III.17, but not described.

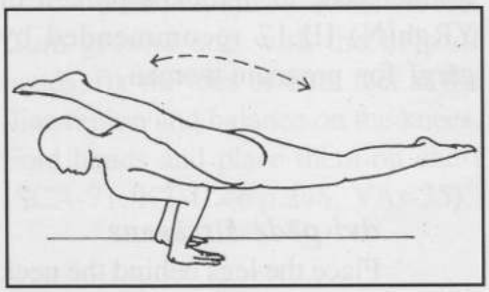
It may be equated with *paṅgu-kukkuṭāsana* (KKH-54, ŚTN-112).

***eka-pāda-myūrāsana***

It is one of the six varieties of *mayūrāsana* mentioned in HR-III.10.

In HR-III.47 its technique is given as:

One leg is placed over the shoulder and the other is stretched out backwards while performing *mayūrāsana.*

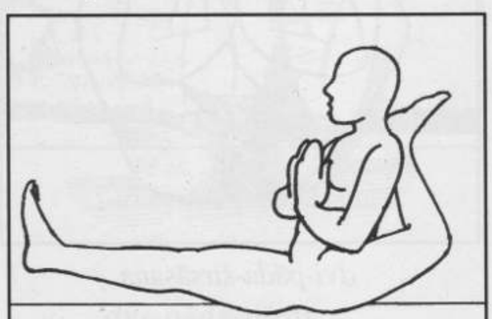


*eka-pāda-myūrāsana*

See *mayūrāsana*-v.

***eka-pādāsana***

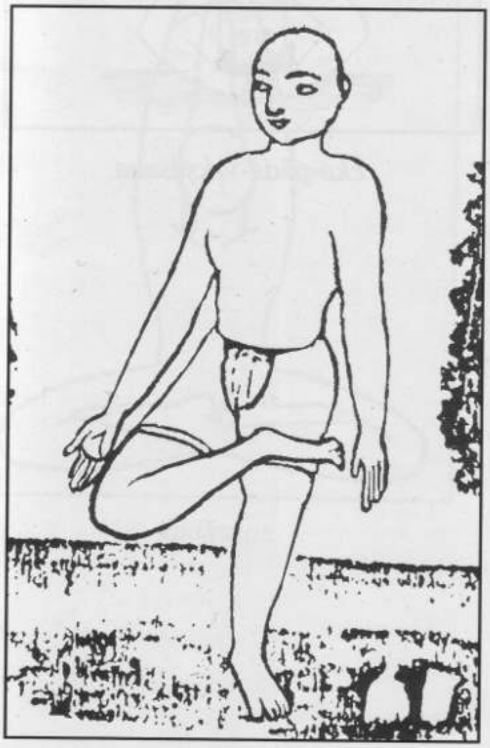
i) In a sitting position, place one leg over the neck and raise the



*eka-pādāsana*-i

other leg in front like a stick keeping the hands folded on the chest (HR-III.12,64).

ii) YAs-5, however, describes this *āsana* differently, in which one stands on one leg, the other foot is placed on opposite thigh. Hands are hanging on sides touching the knees.



*eka-pādāsana*-ii

This is also called *ardha-pādāsana, ardha-candrāsana*-i.

This is similar to *vṛkṣāsana*-i described in GhS-II.36.

***eka-pāda-śirāsana***

While sitting take hold of one leg and place it on the neck. Place hands either on ground or join them on the chest (SVY-26,p.349).



*eka-pāda-śirāsana*

When both legs are placed over the shoulders it is called *dvi-pāda-śirṣāsana* (SVY-26,p.349), *dvi-pāda-mastakāsana* (KT-II.46,p.224) or *pāśinī-mudrā* (GhS-III.65).

***eka-pāda-vṛkṣāsana***

Stand on head as in *śīrṣāsana*-i. Bend either of the legs in the knee and fix its foot vertically in the opposite groin (SCA-68, KT-II.46,p.248).

It is same as *ardhāṅghri-vṛkṣāsana.*

Cf. *śīrṣāsana*-vii (SVY-38).

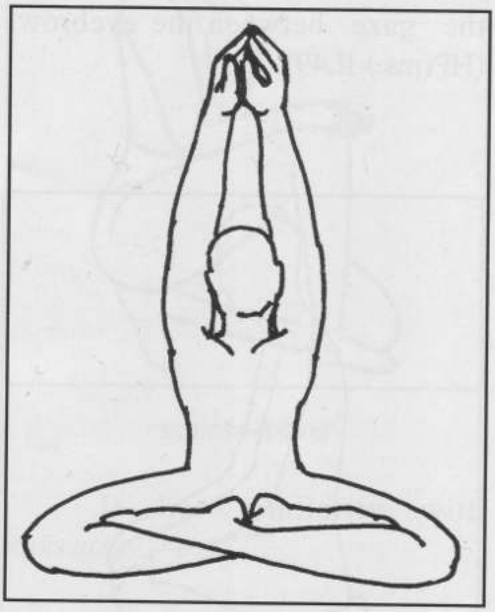


*eka-pāda-vṛkṣāsana*

# G

***gadāsana***

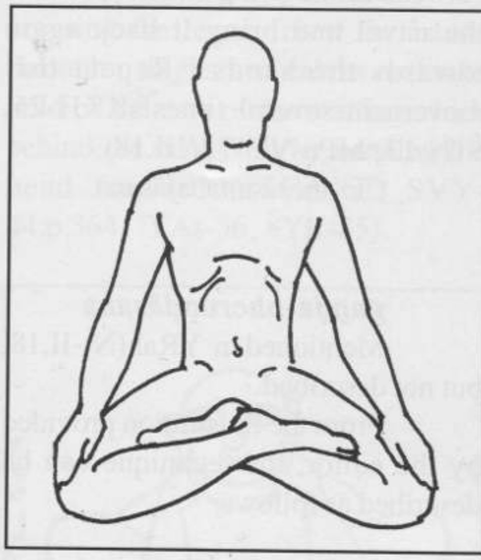
Sit upright in imitation of a mace (with a rounded heavy head). Raise the hands over the head and join them (RY-24:29).



*gadāsana*

***gaḍvāsana***

One places the thighs and knees on ground and keeps the body steady with the help of the knees. Palms are on the knees (YKn-13:49).



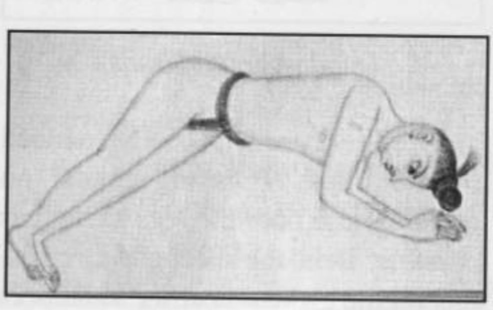
*gaḍvāsana*

***gajasādana***

Described in (KKH-70). For details see *aśvāsana.*

***gajāsana***

In a forward bent position stand on hands and feet. Raise the



*gajāsana*

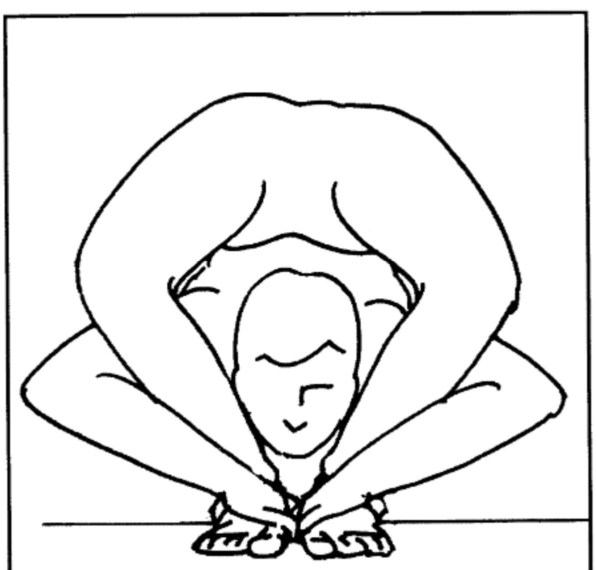
buttocks and let the head hang down between arms. Bring the nose towards the navel and bring it back again towards the hands. Repeat this movement several times (KKH-25, ŚTN-13, MPu-VI.47,VIII.18).

Cf. *meṣāsana, ajāsana.*

***gaṇḍa-bheruṇḍāsana***

Mentioned in YRah(N)-II.18, but not described.

From the illustration provided by the editor, the technique can be described as follows:

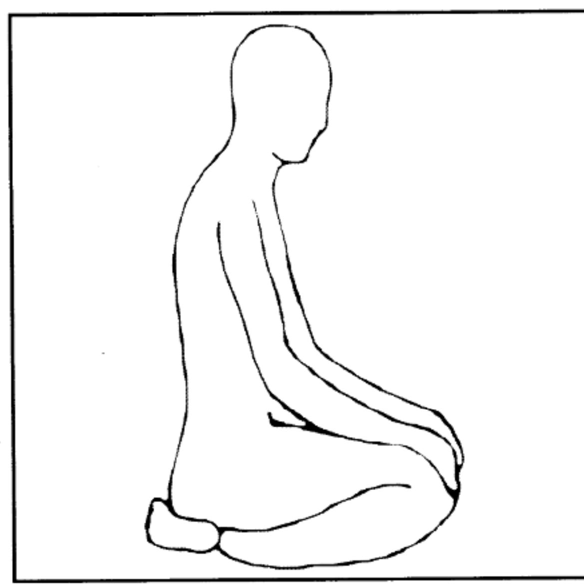


*gaṇḍa-bheruṇḍāsana*

Lie prone with hands extended forward and forming the finger-lock place them below the chin. It gives extreme backward bend to the spine.

***gandharvāsana***

Sit in a kneeling position turning the feet at the back and placing the buttocks on soles of the feet. Place hands on knees. Direct the gaze between the eyebrows (HP(ms.)-II.49).



*gandharvāsana*

This is same as *vajrāsana-* and resembles *dhīrāsana.*

knees and fix the gaze at the tip of the nose (HP(ms.)-II.110, YMS-82, AYG-74, ANa-49).



*gaṇeśa-āsana*

It has similarity with *vīrāsana*-iv.

**garbha-piṇḍāsana**

Mentioned in YRah(N)-II.15 but not described. The illustration provided in the text is same as *garbhāsana*-i.

See *garbhāsana*-i for illustration.

**garbhāsana**

i) Sit in *padmāsana* by crossing the legs. Insert the hands through thighs and calves and take hold of the ears or form a fingerlock behind the neck. Sit by bending the head forward (SCA-67, SVY-44,p.364, YAs-56, ŚYK-85).



*garbhāsana*-i

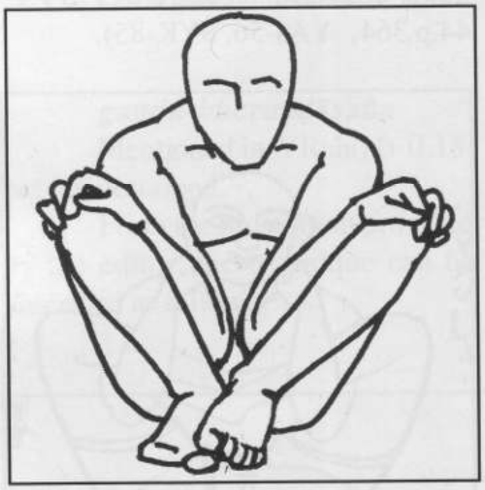
Instead of holding the ears, when a fingerlock is formed to hold the neck it is known as *uttāna-kūrmāsana*-ii, *valgulyāsana* and *granthi-bhedanāsana*-ii (SVY-44,p.364).

ii) ŚTN-113 calls *paścimatāna* as *garbhāsana*.

See illustration of *paścimatāna*.

iii) PVS-162-164, however, describes *garbhāsana* differently as follows:

Place left foot over right foot and buttocks on the heels. Head is placed between the knees. Elbows are kept by the sides of the iliac bones. Hands rest on knees. One applies *uḍḍiyāna-bandha*.

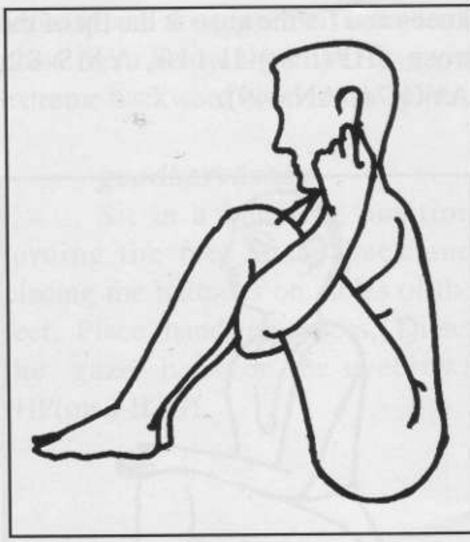


*garbhāsana*-iii

iv) ANa-40 calls *garbhāsana* also as *deva-garbha-āsana*.

See *deva-garbha-āsana* for illustration.

v) There is another variety of this *āsana* described in KT-II.46,p.247 which requires sitting on ground in squatting. Right hand is inserted through right knee and it holds the right ear. In the same way, left hand is also inserted through left knee and it holds the left ear. Thus both the legs hang from the elbows and one sits on bottoms.



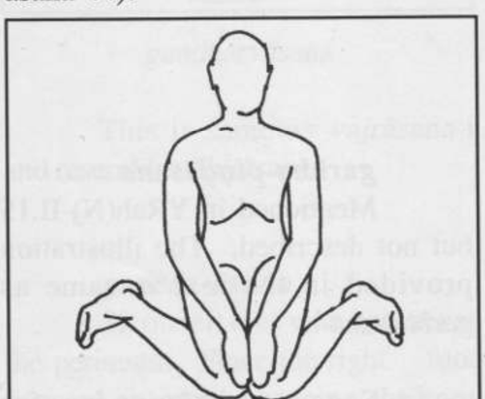
*garbhāsana*-v

This is also called *uttāna-kūrmāsana*-iii.

Cf. *himālaya-āsana*.

***garuḍāsana***

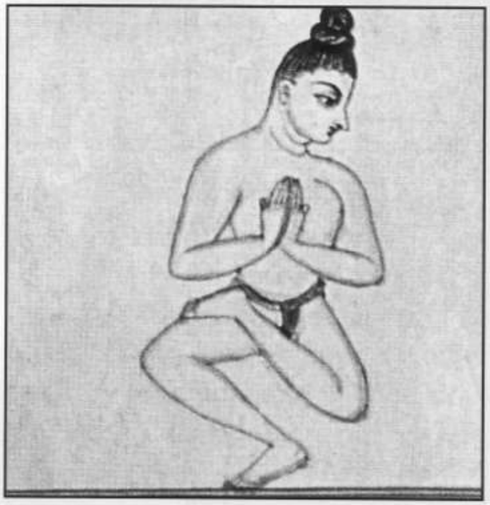
i) Press the shanks and thighs against the ground. Keep the body steady with knees and place hands on knees (GhS-II.37, BrYs-III.44, HS-āsana-44).



*garuḍāsana*-i

ii) KKH-93, ŚTN-39, RY-23:98-100, YMS-90 describe it differently as follows:

Stand upright on ground.



*garuḍāsana*-ii

Take hold of left foot and place its outer side at the root of right thigh, Bend right leg a little in the knee and bring left knee close to the right ankle. Fold the hands on the chest.

This has similarity with *gavākṣāsana.*

iii) JP-290-293, YMS-72, AYG-66, JP(L)-63 give yet another technique:

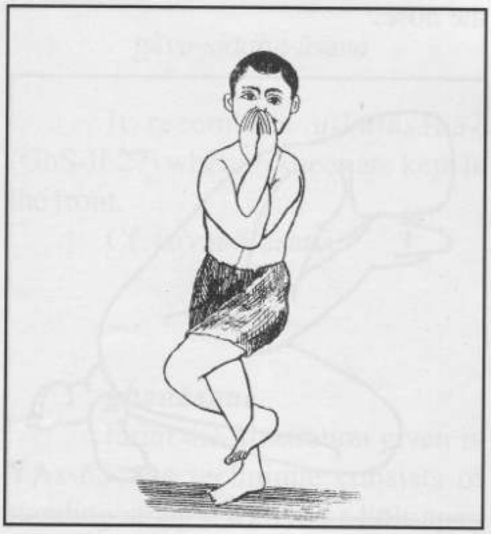
Sit on the ground. Bend the left leg and place its ankle under the anus, Then place right foot close to the side of the left knee and calf, keeping its knee raised. Placehands on respective knees and direct the gaze at the tip of the nose.



*garuḍāsana*-iii

iv) A popular variety of this *āsana* has the following technique:

Stand straight with feet together. Then raise the left leg, bend a little in the right knee and cross the right thigh with left leg. Then bend



*garuḍāsana*-iv

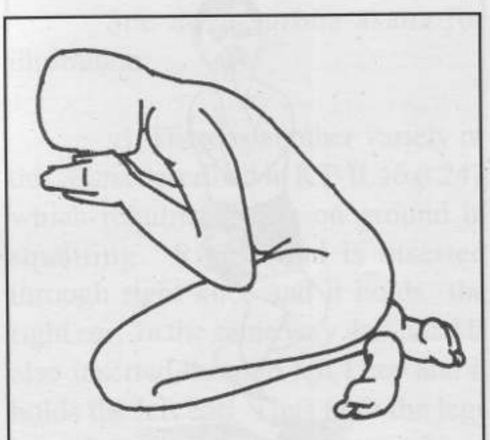
left knee further and encircle the right leg. Encircle the hands and place them in front of the mouth (SCA-45, HP(ms.)-II.99, SVY-53,p.369-70, YMP-47, KT-II.46,p.245, YAs-59, ŚYK-34, YSC-II.46,p.286, YRah(N)-II.16, MPu-VI.47,VIII.20).

SVY-53,p.369-370 suggests placing of palms on opposite knees in this *āsana*. This text further suggests stooping in this posture.

KT-II.46,p.245 suggests touching of nostrils with respective fingers.

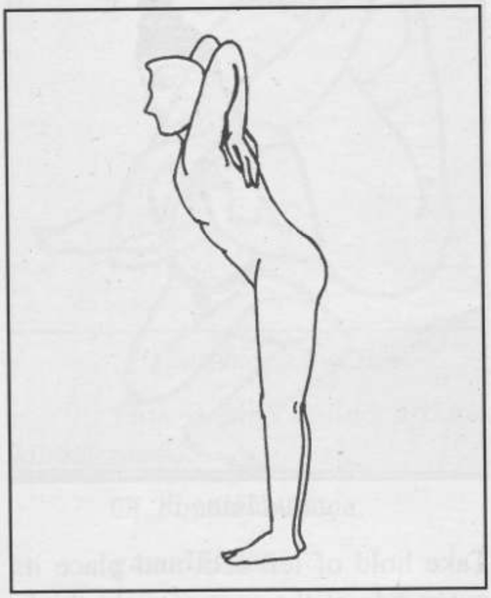
Cf. *kākāsana*-ii.

v) MtS-III.28-30 provides another variety of *garuḍāsana* which requires crossing of the feet and then putting knees on ground. Elbows are placed on knees and hands are folded in salutation. Chin is pressed against the throat. Eyes are fixed at the tip of the nose.



*garuḍāsana*-v

vi) SCA-45, ŚYK-34, YMP-47 suggest another variety of this *āsana* wherein one stands on feet and stoops down. Hands are placed behind the head by bending at the elbows.



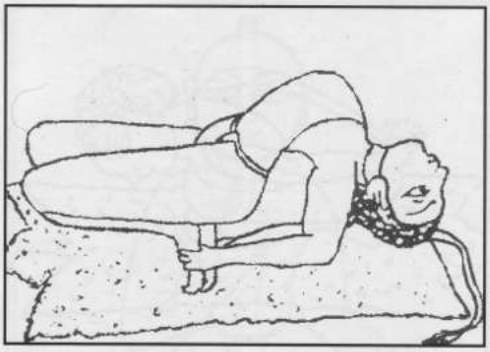
*garuḍāsana*-vi

*garuḍāsana* is considered as a *vaiṣṇava* variety of *āsana* in MnL-IX.25.

**gaurāṅga-āsana**

From the illustration given in NS-3 the technique may be described as follows:

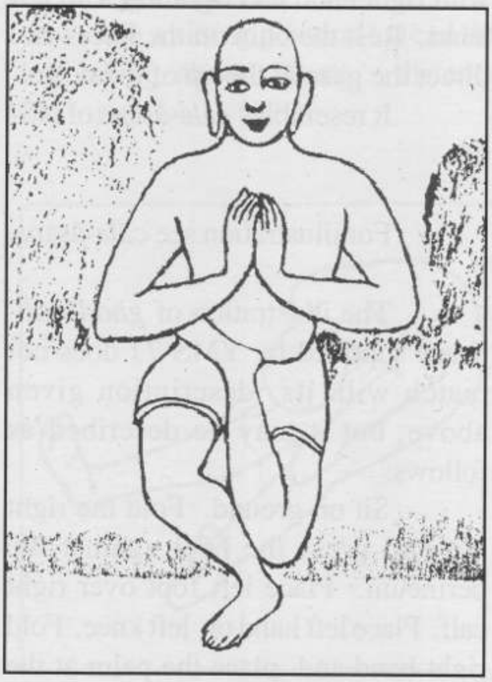
Sit on the toes. Hold the feet with hands and lie on the back. Turn the head backwards and make an arch of the back.



gaurāṅga-āsana

**gavākṣāsana**

Stand straight. Raise one of the legs and place its foot in the opposite groin. Lower its knee up to the other ankle by bending the other knee. Join the hands and place them on the chest (YAs-24).



gavākṣāsana

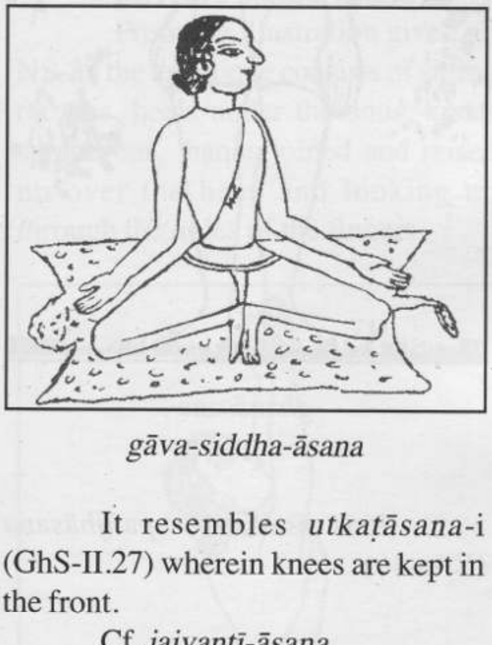
This is also known as *vātāyanāsana*.

It resembles *garuḍāsana*-ii (ŚTN-39).

It is called *ardha-candrāsana*-ii.

**gāva-siddha-āsana**

From the illustration given in NS-54 the technique consists of sitting on toes, spreading the knees sideward and placing hands on knees.



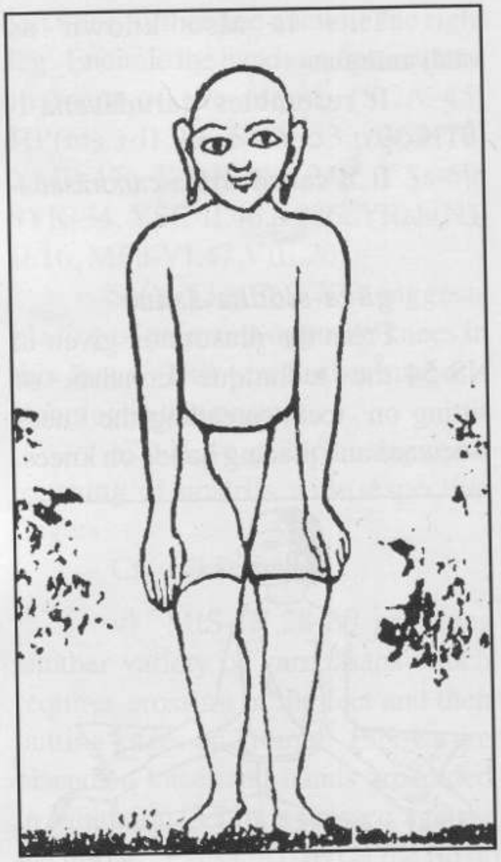
gāva-siddha-āsana

It resembles *utkaṭāsana*-i (GhS-II.27) wherein knees are kept in the front.

Cf. *jaivantī-āsana*.

**ghanāsana**

From the illustration given in YAs-68, the technique consists of standing straight with feet a little apart and hands hanging by the sides.



*ghanāsana*

It is similar to *pañjhāsana* (YAs-10).

***ghoḍācolī-āsana***

i) From the illustration given in NS-67 the technique consists of sitting in kneeling position with one knee put over the other and holding the hands at the back and bending forward.



*ghoḍācolī-āsana*-i

Cf. *pāśavāsana.*

ii) YMS-77 describes this quite differently as follows:

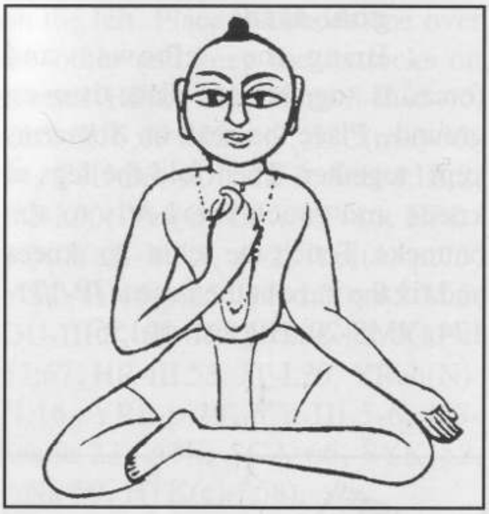
Sit on toes put together, bringing the heels under the anus and knees touching the chest. Hold left leg with right hand and right leg with left hand. Rest the chin on the knees and direct the gaze at the tip of the nose.

It resembles *cāla-āsana* of NS-64.

For illustration see *cāla-āsana.*

The illustration of *ghoḍācolī-āsana* supplied by YMS-77 does not match with its description given above, but it may be described as follows:

Sit on ground. Fold the right leg and press the heel against the perineum. Place left foot over right calf. Place left hand on left knee. Fold right hand and place the palm at the chest.



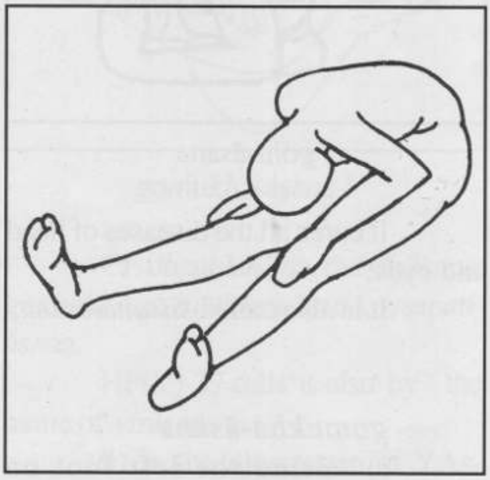
*ghoḍācolī-āsana*-ii

***ghorāsana***

In a sitting position spread the legs taking about 50cm. distance between the feet. Place hands comfortably on knees. Bend the trunk and head down, lower the elbows and direct the gaze between the eyebrows (HP(ms.)-II.100).

HP(ms.)-II.70 calls it *kandorakāsana*.

This is called *ugrāsana*, a synonym for *paścimottāna*.



*ghorāsana*

***girivara-nātha-āsana***

From the illustration given in NS-83 the technique consists of sitting on toes, heels under the anus, knees spread out, hands joined and raised up over the head and looking up through the holes of the fingers.



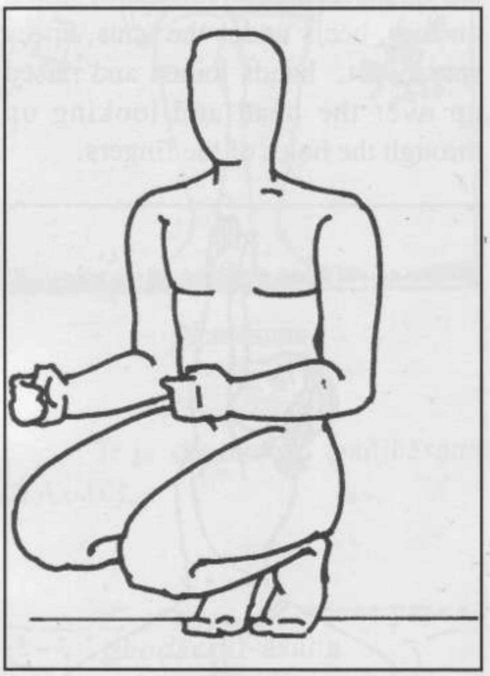
*girivara-nātha-āsana*

JP-82-84 and YMS-37 call this *āsana* as *suryāsana*-i.

***godohikāsana***

Keep heels together. Raise heels from the ground and sit on toes. Keep the knees slightly apart in the front (YP-XV.70-71, HMY-IV.132).

This is a position for milking the cows.

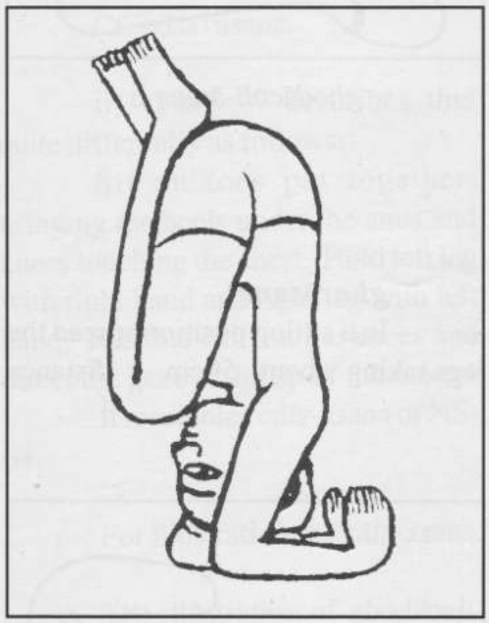


*godohikāsana*

When the heels are fixed on ground, it is called *utkaṭāsana*-iv.

***gohī-āsana***

Bring the elbows and forearms together and place them on ground. Place the head on forearms kept together. Then fold the legs at knees and touch the heels to the buttocks. Touch the chin to knees and fix the gaze at the nose (JP-171-174, YMS-20, HP(ms.)-II.156).



*gohī-āsana*

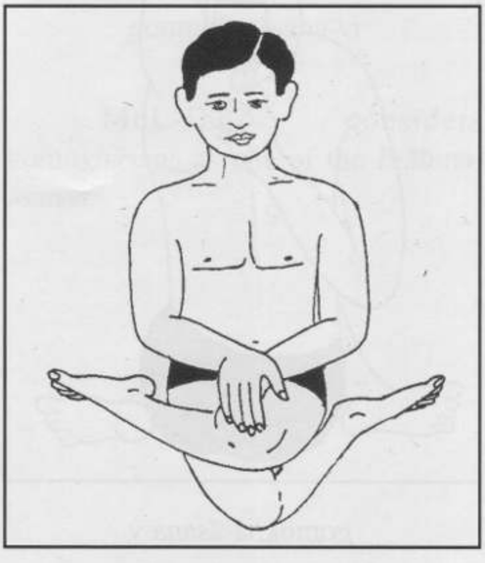
It cures all the diseases of head and eyes.

It is also called *śiśumārāsana*.

***gomukha-āsana***

i) Bring the left foot on the right side of the hip and the right

on the left. Place the knees one over the other and keep the buttocks on ground (HP(k)-I.20, HP(ms.)-II.45-46, GhS-II.16, JP-482-483, HSC(ms.)-33-34, TŚU-36, JDU-III.3, ŚnU-I:III.2, JM-I.50, Yci(G)-II, YMP-16, HPD-p.3, YuB-VI.5, A-2, Yci(ś)-p.75, YSC–II.46,p.85, VS-I.70, ŚS-V.5, DU-III.3, ŚD-II.12, SŚe-12, KāPu-57:67, HR-III.53, JT-I.20, YRah(N)-II.16, YRn-p.29, YY-III.5-6, HS-āsana-23, ANi, SCA-66, ŚYK-52, ANa-50, HTK(c)-f.58).

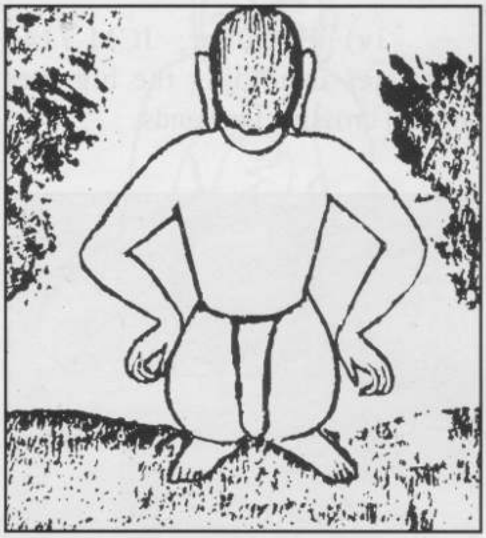


*gomukha-āsana*-i

Cf. *dhenukāsana, durvāsāsana, govindāsana, mathāna-āsana, vṛṣapati-āsana.*

HP(V)-37 calls it also by the name of *vīrāsana*-ii.

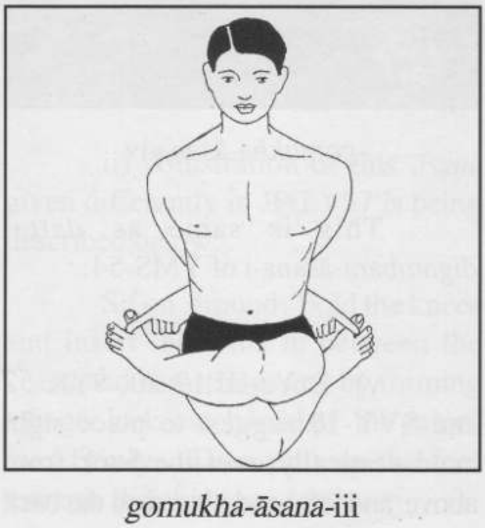
ii) In the illustration of YAs-57, feet are kept everted under the anus and hands are arranged on hips.



*gomukha-āsana*-ii

This is *kūrmāsana*-iv (SCA-66, KT-II.60).

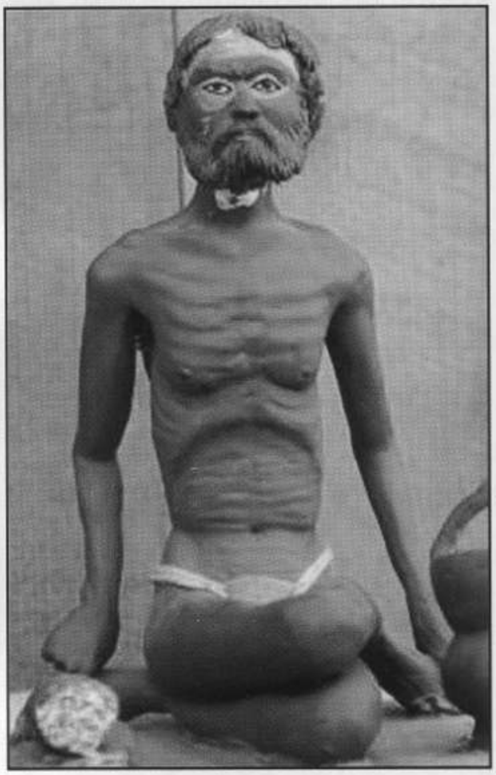
iii) YY-III.5-6 and AbS - 31:45,46 recommend to hold the big



*gomukha-āsana*-iii

toes with hands crossed over the back.

iv) However, JCM-7145 illustrates it holding the big toes without crossing the hands.



*gomukha-āsana*-iv

This is same as *datta-digambara-āsana*-i of YMS-54.

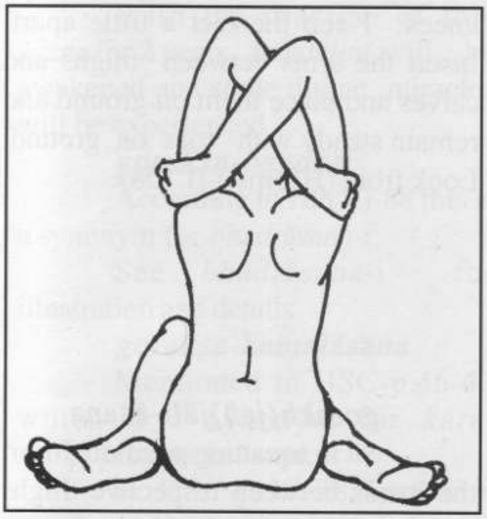
v) BrYs-III.19-20, ŚYK-52 and SVY-18 suggest to place right hand vertically over the back from above and left hand placed on the back from below and to hold the fingers of the hands together.



*gomukha-āsana*-v

SVY-18 suggests corresponding hand to the knee to be put up behind the head.

vi) HP(ms.)-II.46, ANa-50 suggest to hold opposite shoulders with hands crossed and fixed behind the head.



*gomukha-āsana*-vi



*gopi-canda-āsana*-i

MnL-IX.24 considers *gomukhāsana* as one of the *brāhma-āsanas.*

**gopi-canda-āsana**

i) Bring the soles together. Make a finger-lock and hold the sides of the feet. Raise the feet and arrange the heels on the chest and toes in the depression of the throat. Rest the chin on the finger-lock and gaze at the nose (JP-271-273, AYG-52, YMS-65).

It is similar to *carma-rāvala-āsana* of NS-65, *maināvatī-āsana* of AYG-51, *udarāsana* (JP(L)-4 and *acaleśvara* of NS-17.

An advanced practice of this is called *bharatharī-āsana.*

It helps in formation of *jālandhara-bandha* and controls the *iḍā-piṅgalā nāḍīs.*

ii) Illustration of this *āsana* given differently in JP(L)-57 is being described below:

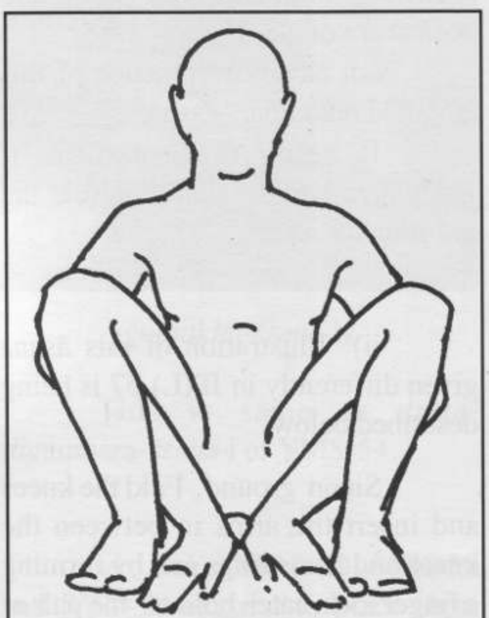
Sit on ground. Fold the knees and insert the arms in between the knees and hamstrings and by forming a finger lock, catch hold of the pair of toes firmly. Then pull up the feet towards the chin.



*gopi-canda-āsana*-ii

**gopyāsana**

Sit on buttocks with raised knees. Keep the feet a little apart. Insert the arms between thighs and calves and place them on ground and remain steady with toes on ground. Look front (HP(ms.)-II.108).



*gopyāsana*

**gorakh(jañ)jālī-āsana**

Sit in squatting position. Insert the hands between respective thighs and calves and interlock the fingers and place the palms on the navel. Direct the gaze between the eyebrows (YMS-41-42, JP-85-87, HP(ms.)-II.95, JP(L)-10).



*gorakh(jañ)jālī-āsana*

With the practice of this *āsana* for 2 years, *kuṇḍalinī* will be awakened and some divine miracles will be experienced.

***gorakṣa-bandha***

According to HP(V)-88 this is a synonym for *bhadrāsana*-i.

See *bhadrāsana*-i for illustration and details.

***gorakṣa-kamalāsana***

Mentioned in HSC-p.46-47 which is a synonym for *kara-samputaka-padmāsana*.

In HSC-p.37-38 *kara-saṃ puṭaka-padmāsana* is variously known as *gorakṣa-kamalāsana* and *prāṇa-sthāpanikā-mudrā*.

***gorakṣāsana***

i) Keep the feet turned upwards between the opposite knees and thighs. Hide the ankles with hands and contracting the throat (applying *jālandhara-bandha*) gaze at the tip of the nose (GhS-II.24-25, BrYs-III.28-29, HS-āsana-31-32, HR-III.16, AYG-39).

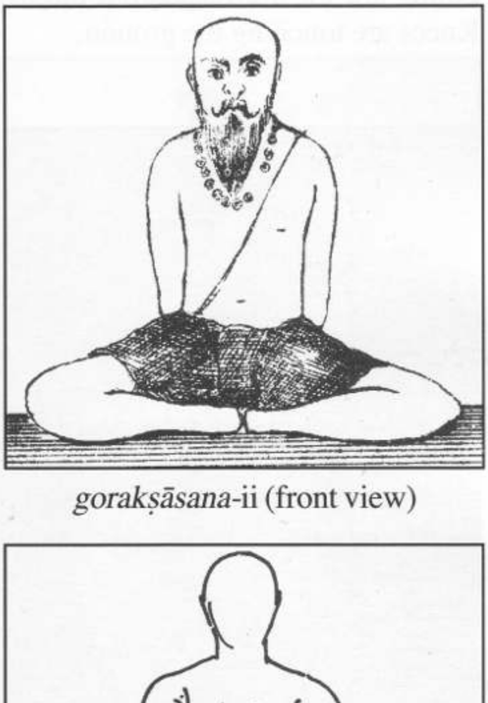


*gorakṣāsana*-i

ii) There is another technique of *gorakṣāsana* which resembles *bhadrāsana*-viii.

In SCA-17-18, ŚYK-14, YMP-28, SVY-22, it is described as follows:

Place the ankles carefully in the reverse manner under the scrotum. Cross the hands behind the back and hold the big toes. Adopt *jālandhara-bandha* and gaze at the tip of the nose.



*gorakṣāsana*-ii (front view)



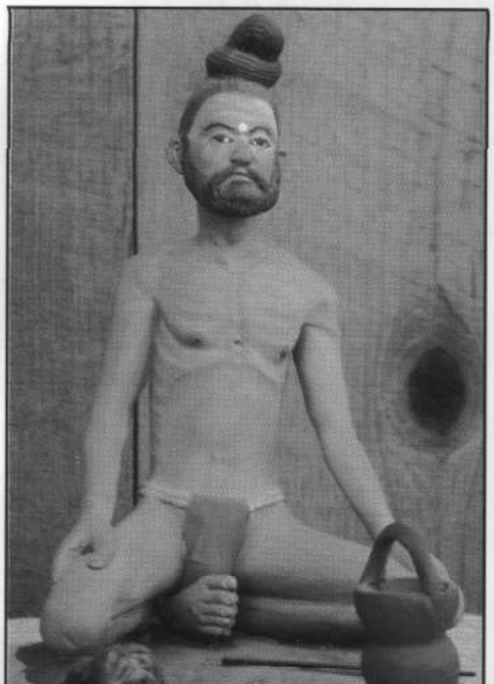
*gorakṣāsana*-ii (back view)

ŚYK-14 describes *bhadrāsana*-viii as *gorakṣāsana*-ii.

SVY-22 suggests to hold the toes without crossing the hands.

iii) JCM-7177, ŚYK-14, SCA-17-18 illustrate this *āsana* differently:

Soles of the feet are folded and kept under the anus. One sits on them. Palms are on the respective thighs. Knees are touching the ground.



*gorakṣāsana*-iii

SCA-17-18, ŚYK-14 suggest placing of upturned right palm over the upturned left palm on the feet.

iv) YAs-75, SCA-17-18, KT-II.46,p.243 give another variety of *gorakṣāsana* wherein one adopts *gorakṣāsana*-ii and the hands are placed one over the other at the chest.



*gorakṣāsana*-iv

v) The illustration supplied by NS-4 gives entirely a different variety which is as follows:



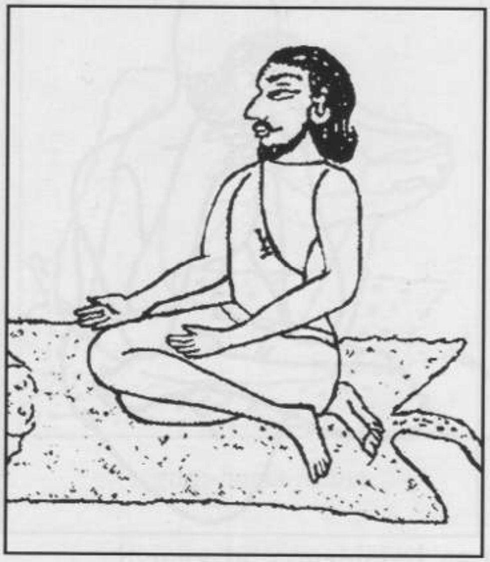
*gorakṣāsana*-v

Sit on ground. Fold the knees. Join the soles of feet together. Place the heels at the navel while the toes are pointing towards the ground. Place the palms one over the other on the ground.

vi) There is another variety of *gorakṣāsana* which is same as *bhadrāsana*-i for illustration and technique of which see *bhadrāsana*-i.

**govindāsana**

From the illustration shown in NS-16 this *āsana* resembles *gomukhāsana*-i in which the left foot is placed on right side of the hip and right foot on left side of the hip, thus bringing knees one over the other and hands are kept on knees or thighs.

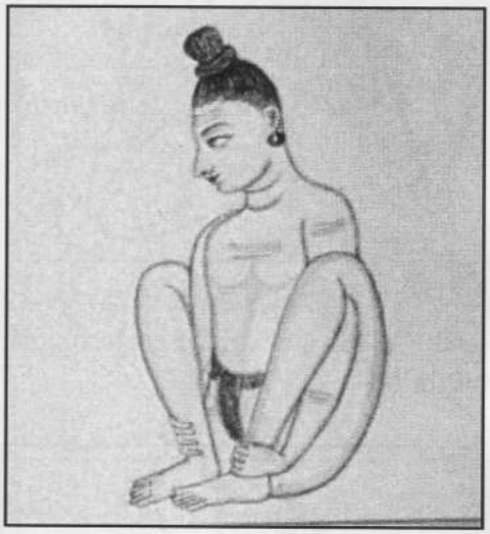


*govindāsana*

It is called *dhenukāsana* by ŚTN-58 and *mathāna-āsana* by ANa-55.

**grahāsana**

Sit in squatting with soles flat on ground. Insert elbows under the knees from inside and catch hold of the respective ankles from outside (KKH-68, ŚTN-50).



*grahāsana*

**granthi-bhedanāsana**

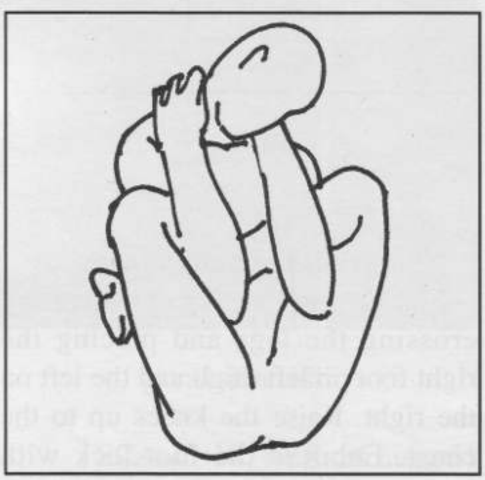
i) Sit in *padmasana* by crossing the legs and placing the right foot on left thigh and the left on the right. Raise the knees up to the chest. Encircle the foot-lock with hands and remain steady (SCA-92, ŚYK-72, KT-II.46,p 250, YMP-23).



*granthi-bhedanāsana*-i

YAs-37 calls it *granthi-harāsana*.

ii) However, RY-23: 79-82 and V-p.885 give a different technique as follows:



*granthi-bhedanāsana*-ii

In crossed legged position of *padmāsana* insert the hands through calves and thighs up to the elbows. Then hold the shoulders firmly with hands and bend the head down.

This seems to be the variation of the *uttāna-kūrmāsana* described in GhS-II.33.

Cf. *garbhāsana*-i.

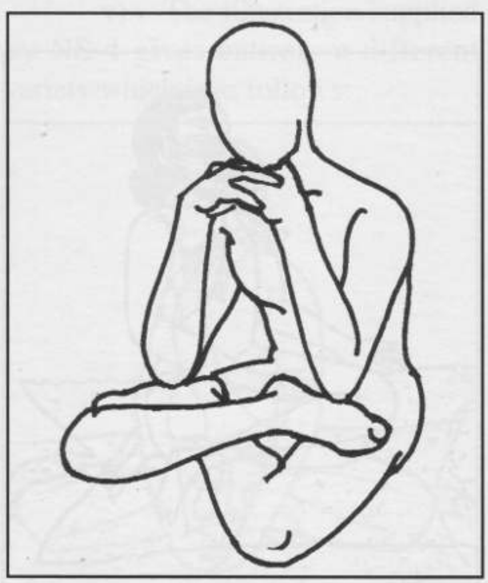
***granthi-harāsana***

Illustrated in YAs-37.

Same as *granthi-bhedanāsana*-i.

***gṛdhrāsana***

Adopt *padmāsana*. Place the



*gṛdhrāsana*

elbows on toes. Interlock the fingers. Place the chin on knuckles. Press the thumbs against the throat (MtS-III.25-27).

***grīvāsana***

Mentioned in the MPu-VIII.19 but not described.

***guṇi-harṣa-āsana***

From the illustration given in NS-70 the technique may be described as follows:

Sit with legs extended. Take hold of the feet and pull them in such a manner that the soles touch each other. Bend forward a little and hold the position comfortably.

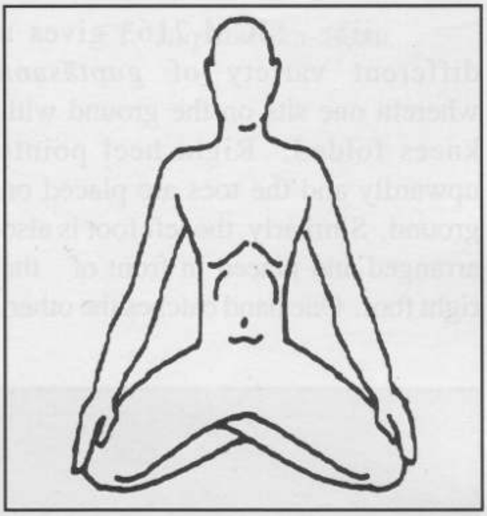


*guṇi-harṣa-āsana*

It may be considered as a preliminary stage of *bhadrāsana*-i.

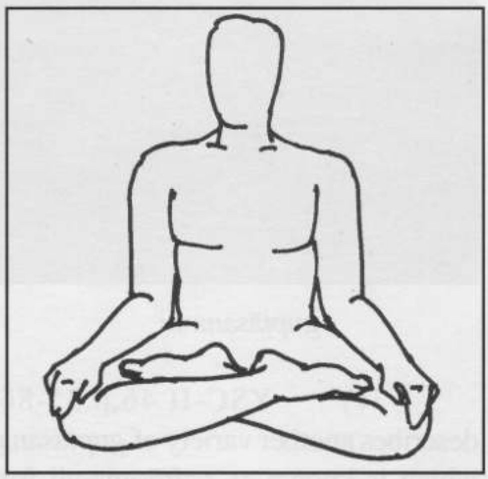
***guptāsana***

i) Hide the two feet placing them between the knees and thighs and place the anus on the feet (GhS-II.20, BrYs-III.25, HS-āsana-27).



*guptāsana*-i

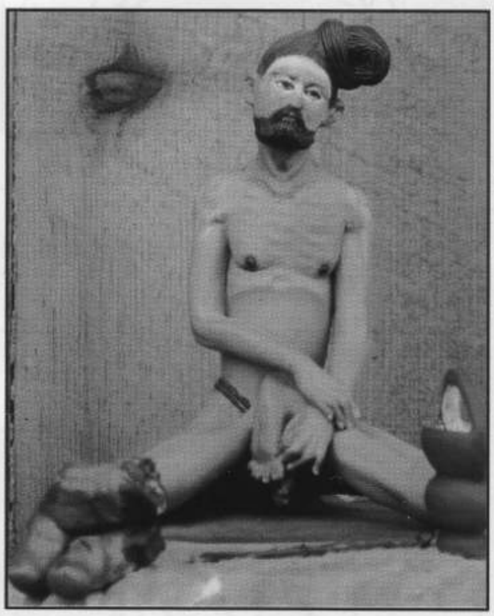
ii) A variety of *siddhāsana* is



*guptāsana*-ii

also called *guptāsana* in which two ankles are arranged one over the other and placed on the generative organ (JT-I.37).

iii) JCM-7163 gives a different variety of *guptāsana* wherein one sits on the ground with knees folded. Right heel points upwardly and the toes are placed on ground. Similarly, the left foot is also arranged and placed in front of the right foot. One hand catches the other.

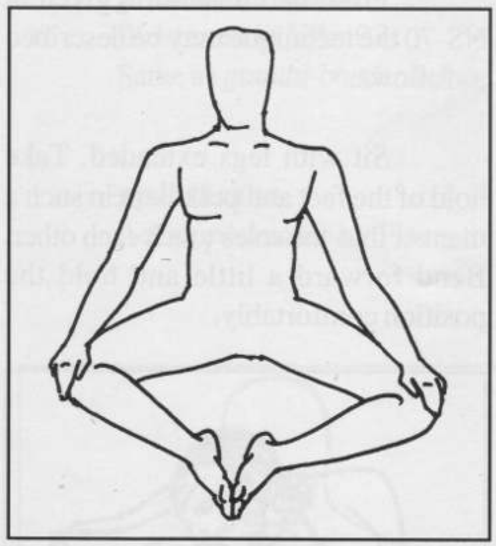


*gupṭāsana*-iii

iv) YSC-II.46,p.85-86 describes another variety of *guptāsana* which is known as *vajrāsana*-vii for illustration of which see the title.

***gvālīpāva-āsana***

i) Bring the soles of the feet together in such way that the knees come to the ground. Keep the heels a little apart. Place the hands on the knees and press them on ground. Set the chin in the depression of the throat (apply *jālandhara-bandha*). Fix the gaze at the tip of the nose (JP-257-258, YMS-57, AYG-42).



*gvālīpāva-āsana*-i

JP(L)-52, YMS-57 and JP-257-258 describe the same technique with the heels distanced by 8 digits.

Cf. *carpaṭacoka-āsana*.



*gvālīpāva-āsana*-ii

ii) YMS-57 and AY
illustrates this *āsana* with
together while in the descript
YMS-57, it is mentioned that the
are to be kept separated.

Cf. *carpaṭacoka-āsana*.

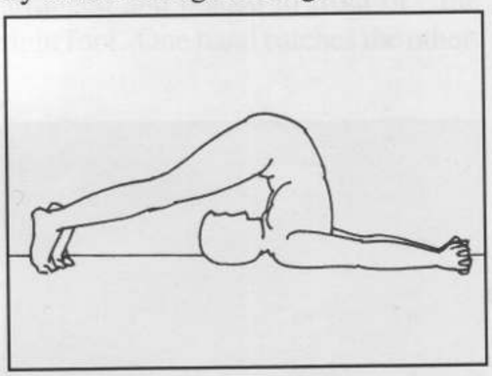
# H

122

***halāsana***

YRah(N)-II.17 makes a mention of this *āsana* but does not provide any description.

The illustration of this *āsana* as available in the published text is similar to *abhikāsana* with the variation in the position of the hands. In *halāsana* hands are stretched behind the back on the floor by interlocking the fingers.



*halāsana*

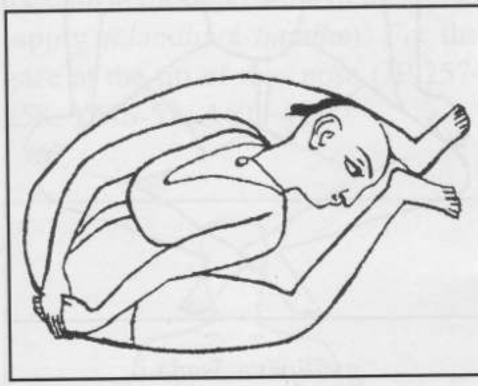
This has some similarity with *cakrāsana*-i and vi.

See *lāṅgalāsana* and *śayita-paścima-tāna*.

YRah(N)-III.9 cautions the pregnant women to practise extreme forward bending posture.

***hālipāva-āsana***

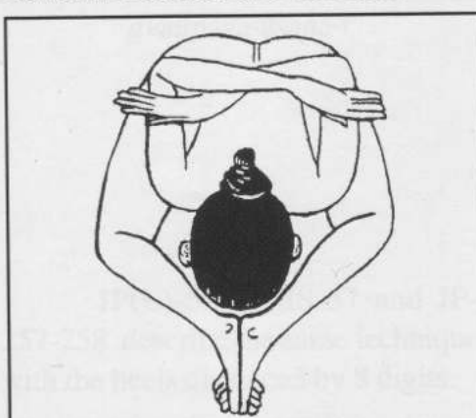
i) Sit with the legs extended. Bring both soles together. Hold the right hand with the left at the back and place them on ground. Bend forward and touch the forehead on ground close to the heels. Fix the gaze at the nose (JP-262-264, YMS-60, AYG-45).



*hālipāva-āsana*-i

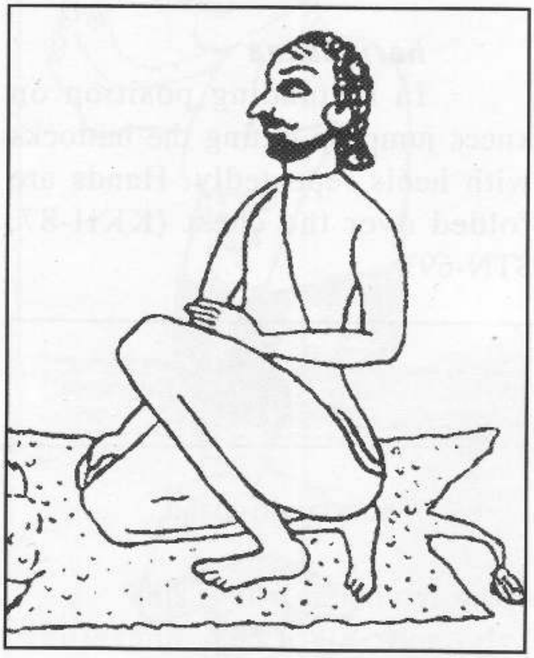
This has similarity with *lohāsana*.

ii) An illustration of this *āsana* appearing in JP(L)-54 differs so far as positioning of hands and feet is concerned. Soles of the feet are together. Hands are crossed over the back.



*hālipāva-āsana*-ii

iii) From the illustration given in NS-34 the technique is differently given as follows:



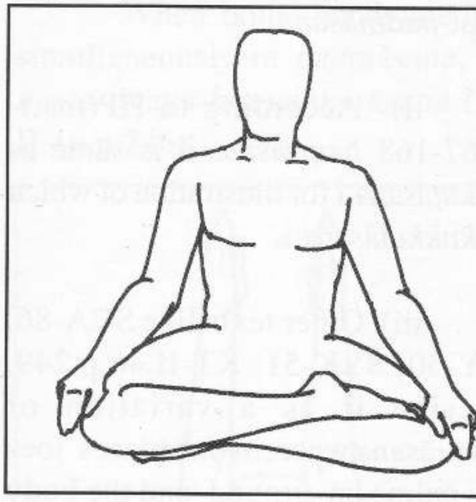
*hālipāva-āsana*-iii

Sit on the toes of right foot and set the anus on its heel. Touch its knee on ground. Place left foot flat on ground raising its knee. Rest hands on respective knees.

This variety of *hālipāva-āsana* is similar to *bālagunā-āsana* (YMS-93).

***haṃsa-karmāsana***

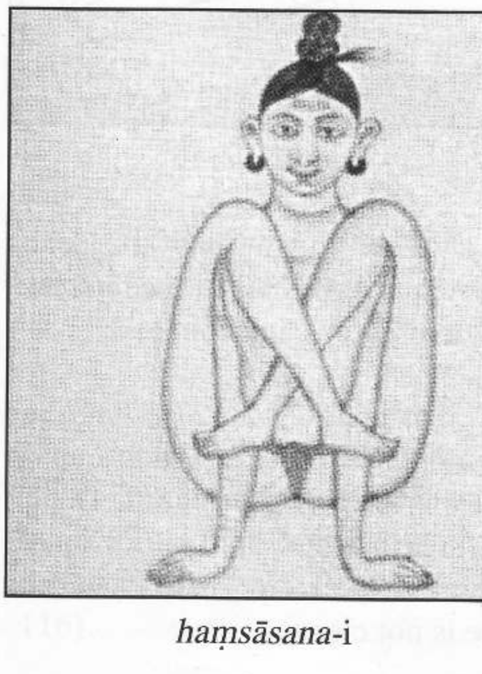
Smear the body with ash and remain in solitude to practise *haṃsa-karmāsana*. Keeping the back, neck and head straight, sit on ground and place left foot under right leg and right foot is placed over left knee. Repeat *ajapā-mantra* of the natur *haṃsa* (HSC-119-124).



*haṃsa-karmāsana*

***haṃsāsana***

i) Assume *kukkuṭāsa* i by inserting two hands throu thighs and calves. Place the hands ground and with their support ra the thighs up to the shoulders (KK 58, ŚTN-45, HR-III.14).

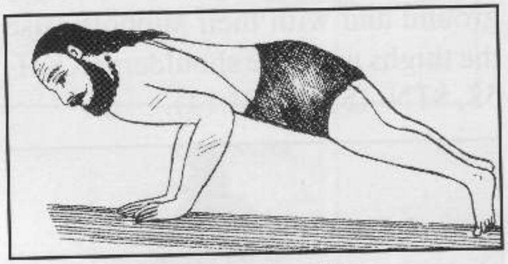


*haṃsāsana*-i

Cf. *jālandhara-āsana* of NS-27 wherein one is supposed to first adopt *padmāsana*.

ii) According to HP(ms.)-II.167-168 *haṃsāsana*-ii is same as *kukkuṭāsana*-i for illustration of which see *kukkuṭāsana*-i.

iii) Other texts like SCA-86, SVY-50, ŚYK-51, KT-II.46,p.249, describe it as a variation of *mayūrāsana* wherein one places toes and palms on ground and the body is held in the air parallel to the ground in prone position. Elbows are kept by the sides of the chest. Feet are kept on the ground instead of raising them in the air.



*haṃsāsana*-iii

The illustration of this *āsana* given in YAs-31 calls it *marālāsana*, a synonym for *haṃsāsana*-iii.

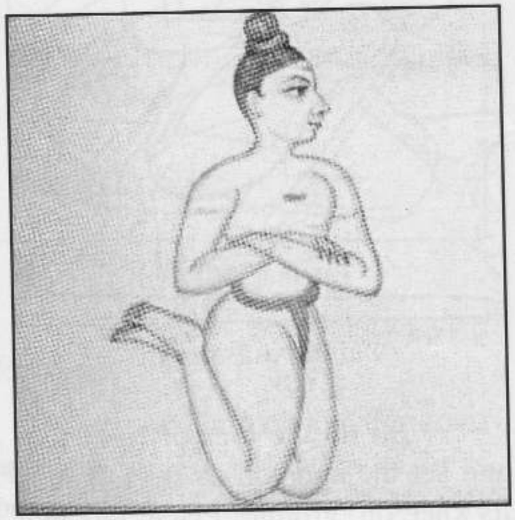
iv) RY-24:26-27 requires lifting of the body again and again and striking it on ground in the posture of *haṃsāsana*.

The description of this *āsana* here is not clear.

According to MnL-IX.24 *haṃsāsana* is a *brāhma-āsana*.

**hariṇāsana**

In a standing position on knees jump up hitting the buttocks with heels repeatedly. Hands are folded over the chest (KKH-87, ŚTN-69).

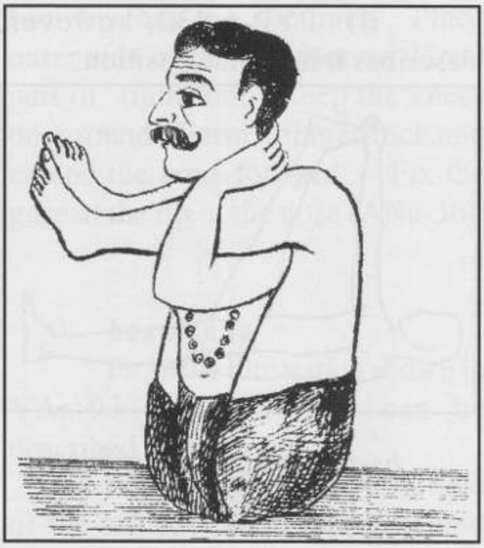


*hariṇāsana*

See *mṛgāsana*.

**hasta-bhujāsana**

Place the left leg on left shoulder and right leg on right shoulder projecting the feet forward. Make a finger-lock of the hands and place it on the neck (SCA-59, KT-II.46,p.247, YMP-43, SVY-25,p.348).



*hasta-bhujāsana*

This is also called *dvi-hasta-bhujāsana* (ŚYK-98) or *dvi-bhujāsana* (ŚYK-45) or *bhujāsana* (YAs-95).

Also see *eka-hasta-bhujāsana* (ŚYK-96).

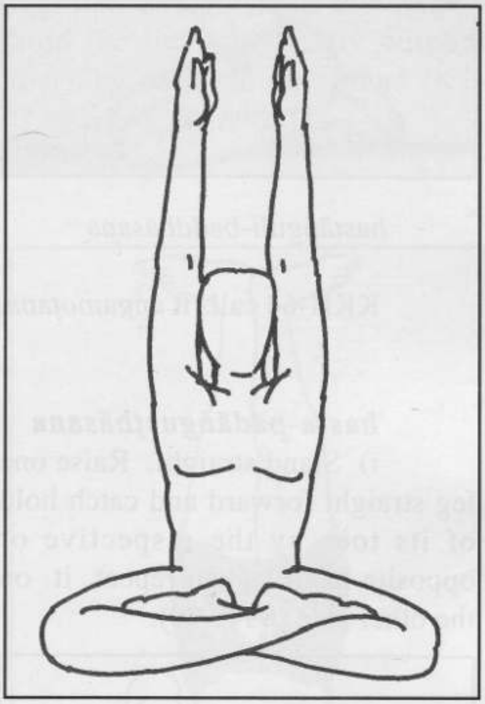
When only left leg is placed on the left shoulder and the neck is held by the left hand, it is called *vāma-hasta-bhujāsana.*

Similarly, when right leg is placed on the right shoulder and the neck is grasped by the right hand, it is called *dakṣiṇa-hasta-bhujāsana* (SCA-58).

See the respective titles for illustrations.

***hasta-dvaya-bhayaṅkarāsana***

When both hands are lifted simultaneously in *padmāsana*, it is *hasta-dvaya-bhayaṅkarāsana* (KT-II.46,p.246).

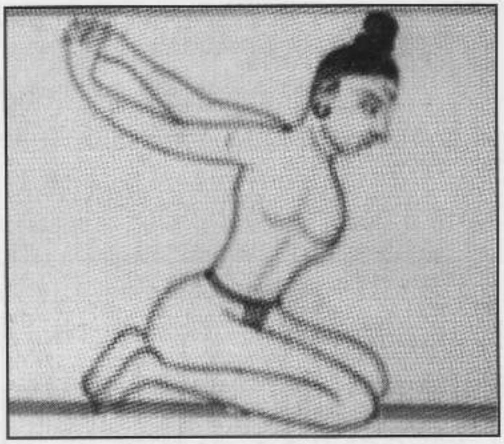


*hasta-dvaya-bhayaṅkarāsana*

See *vāma-* and *dakṣiṇa-hasta-bhayaṅkarāsana.*

***hastāṅguli-baddhāsana***

Form a finger-lock of the hands. Pass the whole body through the arms and wring the body (ŚTN-116).

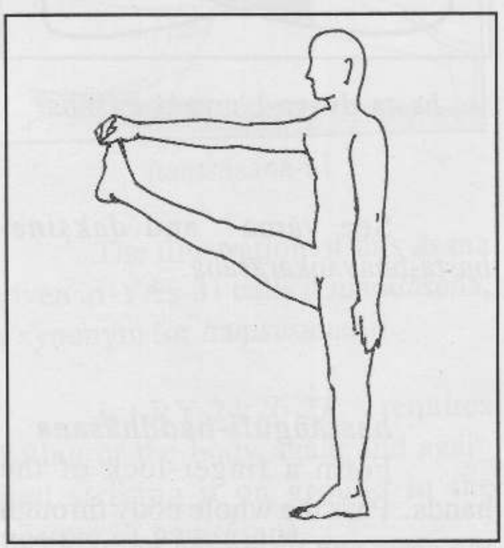


*hastāṅguli-baddhāsana*

KKH-64 calls it *aṅgamoṭana.*

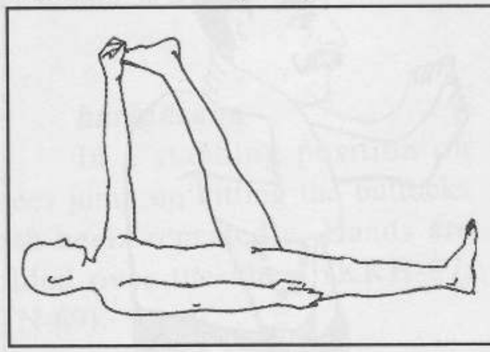
### *hasta-pādāṅguṣṭhāsana*

i) Stand straight. Raise one leg straight forward and catch hold of its toes by the respective or opposite hand. Then repeat it on the other side (ŚYK-90).



*hasta-pādāṅguṣṭhāsana*-i

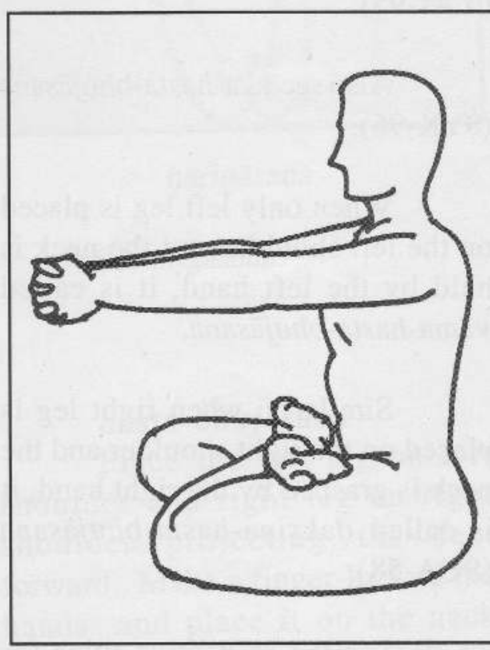
ii) PYP-p.430, however, describes it in supine position.



*hasta-pādāṅguṣṭhāsana*-ii

### *hasta-padmāsana*

In a sitting position, place the right heel on the right pelvis in such a way that outer part of the



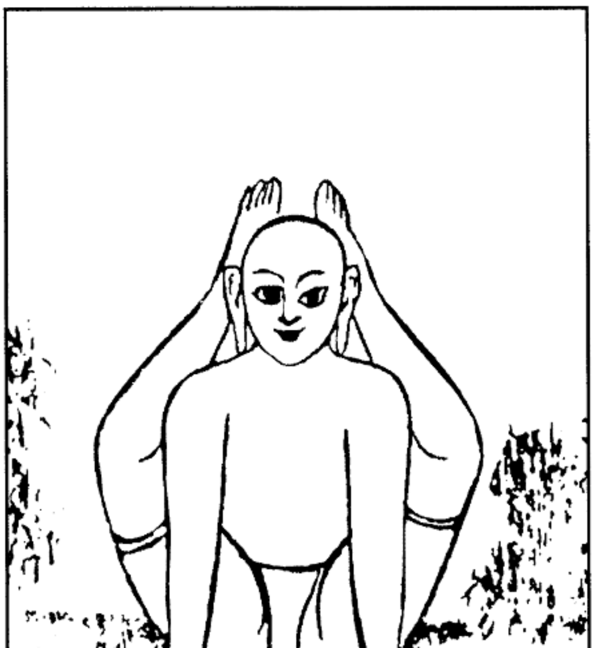
*hasta-padmāsana*

foot touches the abdomen. Place outer side of the left foot on dorsal part of right foot. Keep the knees on ground. Form a finger-lock and extend the arms forward. Fix the gaze at the tip of the nose (ANa-36).

***hastāsana***

From the illustration shown in YAs-93 the technique can be described as follows:

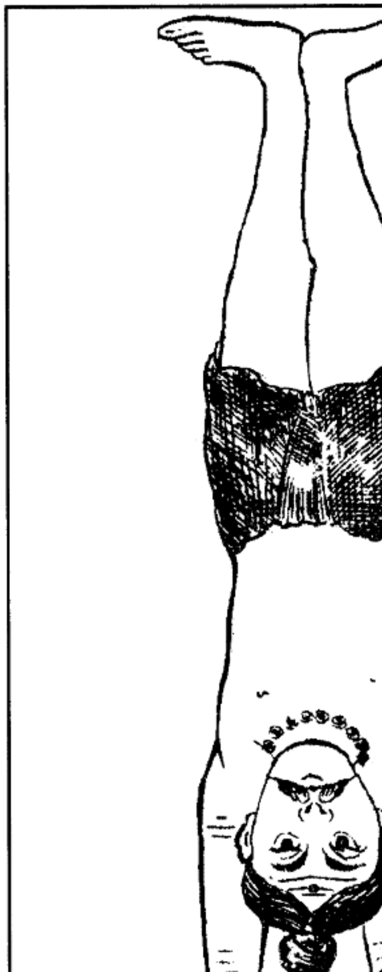
In a sitting position take hold of the left foot and place it behind the head. Similarly, taking hold of the right foot, place it also behind the head. Place the hands on ground.



Cf. *pāśinī-mudr*

***hasta-vṛkṣāsa***

Place the hands
Taking support of han
legs up. Straighten the
hold the body vertica
touching the head on
II.46,p.248, SCA-69).



SCA-70 also describes it as *mukta-hasta-vṛkṣāsana*-ii.

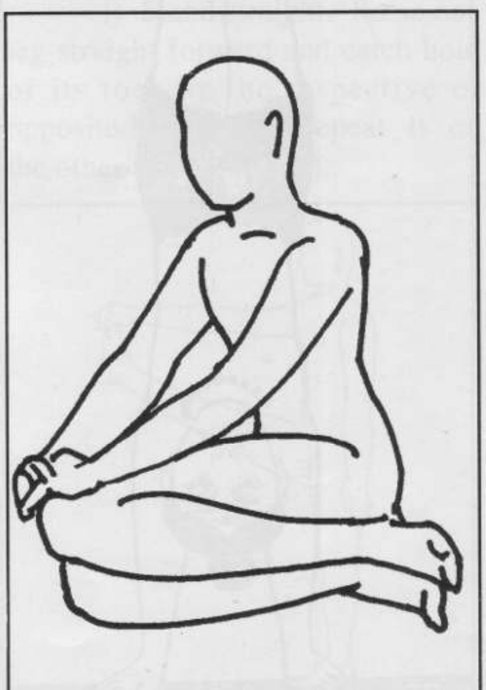
This is same as *vajrol(ṇ)ī-mudrā*-i.

***hasti-niṣadana***

One imitates the sitting posture of an elephant which may be learnt from the tradition (YSC-II.46).

***haṭāsana***

Place heels at the left side of the perineum and turning the pair of knees towards the right, sit upright (HP(V)-42).



*haṭāsana*

This comes from the tradition of *matsyendra*.

***himālaya-āsana***

From the illustration given in NS-79 the technique of this *āsana* is as follows:

In a sitting position pass the arms under the respective knees. Make a finger-lock and place it on the head. The upper arms will assume the position of a horizontal bar on which the lower legs look like hanging.



*himālaya-āsana*

This has similarity with *garbhāsana*-v.

Cf. *kalyāṇa-āsana*.

***hṛj-jānu-saṃyogāsana***

Take a comfortable position. Place one heel against the perineum. Take hold of other foot with hands

and pull it to the chest. Then change the position and repeat the same process on the other side with other leg (ŚTN-117).



*hṛj-jānu-saṃyogāsana*

ଔ

# *I*

***indrāṇī-āsana***

Mentioned in HR-III.19 but the technique is not given.

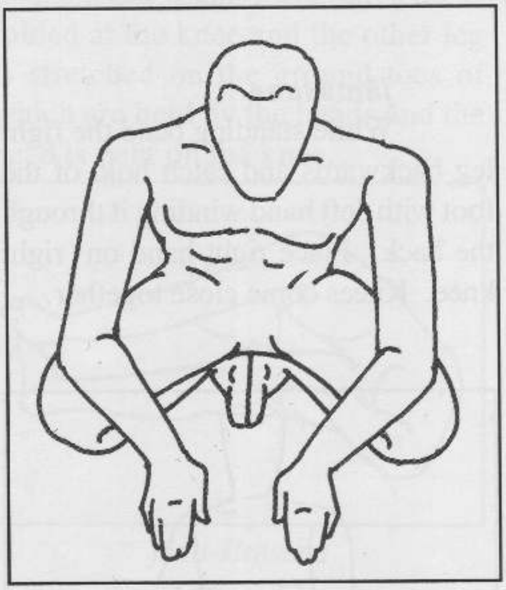
***īśvarāsana***

Mentioned in HR-III.19 but the technique is not described.

# J

### *jaityāsana* or *jityāsana*

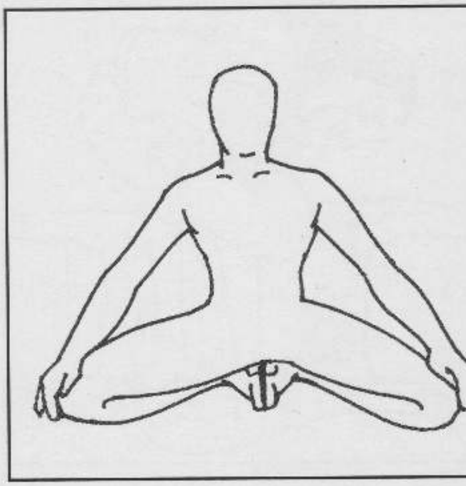
Bring the feet together with knees spread apart outwardly and place the heels under the buttocks. Bend forward a little and place the elbows on the knees and hands on ground. Gaze at the nose (HP(ms.)-II.90).



*jaityāsana* or *jityāsana*

### *jaivantī-āsana*

Bring the soles together and arrange the feet under the anus. Knees are touching the ground. Place hands on respective knees. Fix the gaze between the eyebrows (AYG-63).



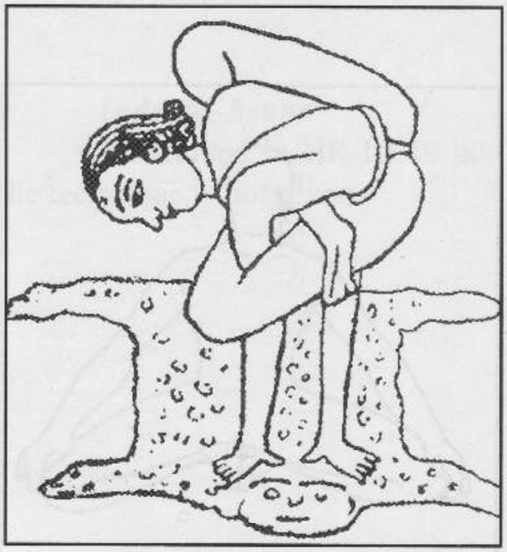
*jaivantī-āsana*

Cf. *gāva-siddha-āsana.*

It resembles *bhadrāsana*-v

### *jālandhara-āsana*

Assume *padmāsana*. Ins two hands through the spa between thighs and calves. Pla hands on ground with fingers spr out. Raise the whole body with support of hands up to the should (NS-27).



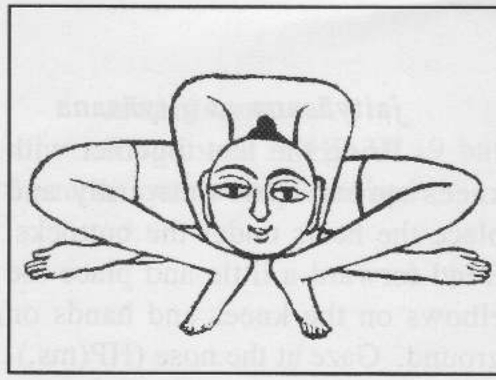
*jālandhara-āsana*

This is an advanced practice of *kukkuṭāsana*-i.

Cf. *haṃsāsana*-i.

***jalandharī-pāva-āsana***

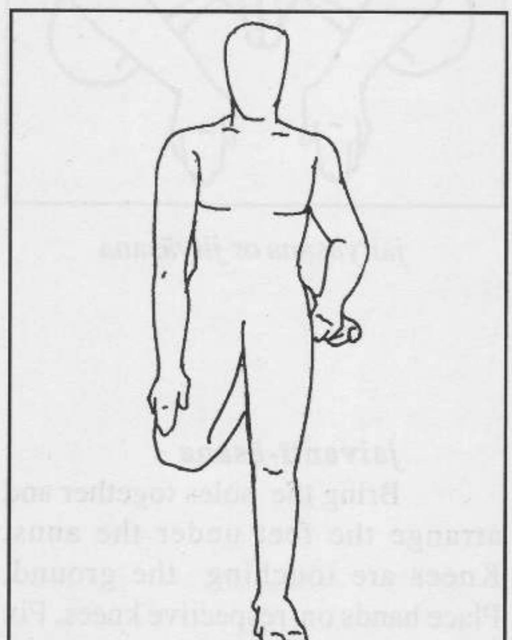
Bring the heels together and spreading the knees out, insert the hands through legs and extend them keeping elbows on ground and palms upturned. Bring the chin, mouth and nose touching the ground near the heels. Fix the gaze at the nose (JP-268-270, JP(L)-56, YMS-62, AYG-47).



*jalandharī-pāva-āsana*

***jāmāsana***

While standing bend the right leg backwards and catch hold of the foot with left hand winding it through the back. Place right hand on right knee. Knees come close together.



*jāmāsana*

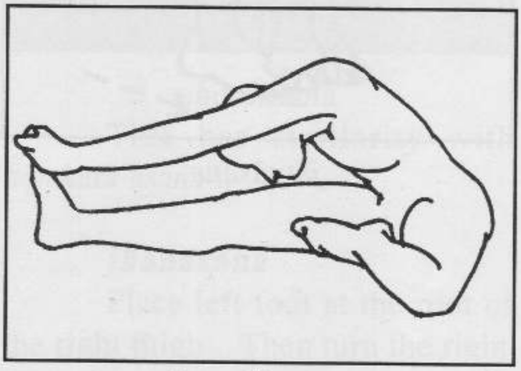
Direct the gaze at the tip of the nose (HP(ms.)-II.101).

***jaṅghāsana***

Mentioned in SnS but the technique is not described.

***jānu-śirāsana***

Described in ŚYK-93. It is same as *ardha-paścimatāna* or *mahāmudrā-āsana*-i wherein a leg is folded at the knee and the other leg is stretched on the ground toes of which are held by the hands and the head is bent on the knee.



*jānu-śirāsana*

***jānu-śīrṣakāsana***

According to ŚYK-8 *paścimottāna* or *paścimatāna* is known as *jānu-śīrṣāsana.*

For illustration see *paścimatāna.*

***jānvāsana***

JCM-7196 illustrates the technique in which one stands on the knees brought together and heels touching the buttocks. Support of a staff is taken to rest the hands in the front.



*jānvāsana* (front vie

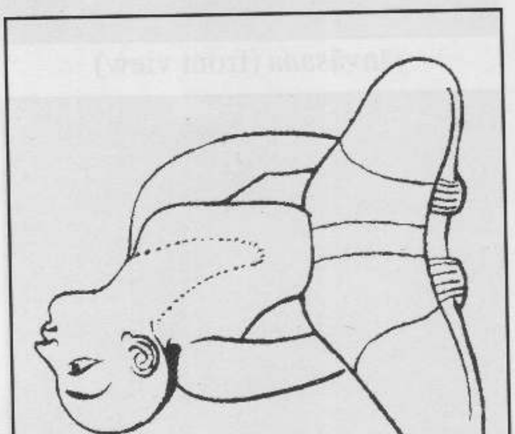


*jānvāsana* (side vie

According to SCA-61, KT-II.46,p.247, SYK-47 there are two varieties of *jānvāsana* as *vāma-* and *dakṣiṇa-jānvāsana* for details of which see the respective titles.

***jati-āsana***

Join the heels and place them under the anus. Sit on toes. Then place elbows at the back and touch the back of the head on ground. Place the knees on ground and hold the feet with hands from behind. Fix the gaze at the nose (JP-314-316, YMS-79, AYG-74).

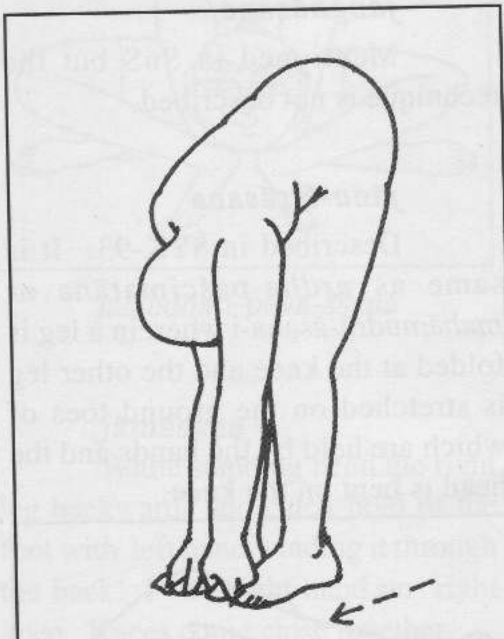


*jati-āsana*

This is same as *yati-āsana*.

***jātyāsana***

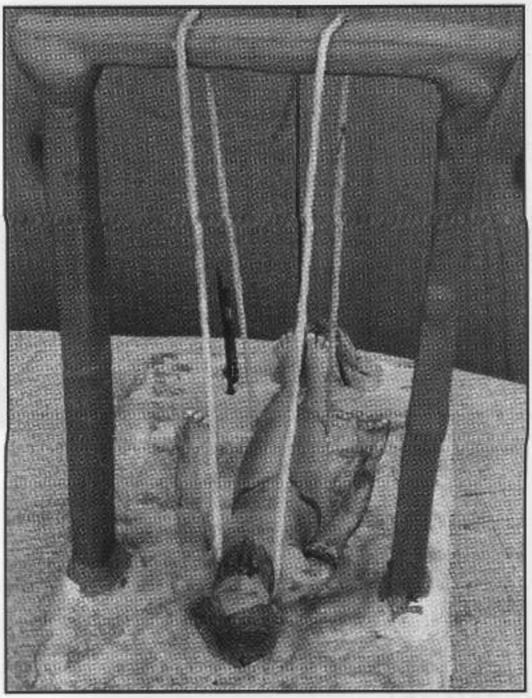
In standing position bend forward and hold the toes with hands and walk back and forth in this position (RY-24:36).



*jātyāsana*

***jhoolāsana***

On rectangular posts suspend a long rope having two loops. Place the neck on one side of the loops and knees on other and lie in this position (JCM-7195).

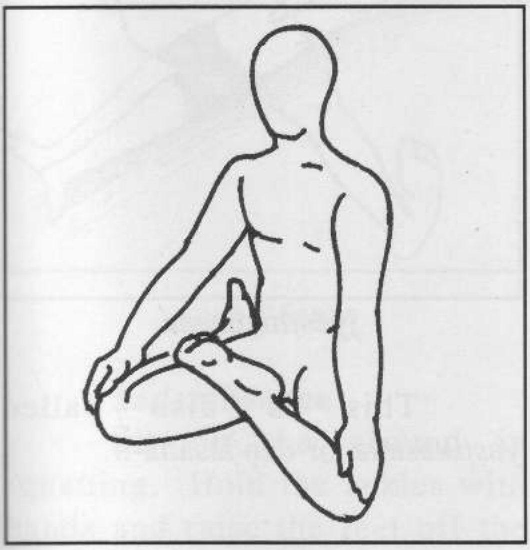


*jhoolāsana*

This has similarity with *tapakāra-āsana*-i.

***jñānāsana***

Place left foot at the root of the right thigh. Then turn the right



*jñānāsana*

leg backwards and arrange its on the right side. Sit straight kee hands on respective knees ( 23:95).

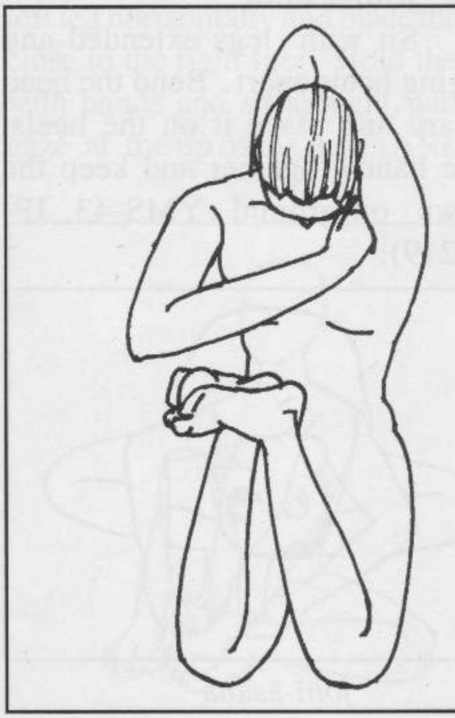
***joga-āsana***

Described in JM-I.52.

See *yoga-āsana*-v.

***jogapada-āsana***

i) Stand on knees. Take of the left heel and place it or right side of the abdo



*jogapada-āsana*

Similarly, bend the right leg and join the dorsal side of the feet together. Bring the left hand on opposite shoulder and taking right hand over left shoulder, thus grasp the fingers of two hands. Then bend the head forward (JP(L)-24).

It purifies the body and eliminates abdominal disorders. It also improves intelligence.

ii) According to JP-140-143 there is another variety of this *āsana* which is also known as *yoga-pada-yoga-āsana* for illustration of which see the title.

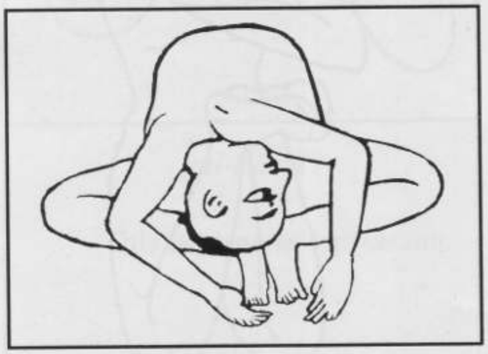
***joga-pada-joga-āsana***

Described in YMS-13.

Same as *yoga-pada-yoga-āsana.*

***jonī-āsana***

Sit with legs extended and bringing heels apart. Bend the head forward and place it on the heels. Close hands together and keep the elbows on ground (YMS-43, JP-215-219).



*jonī-āsana*

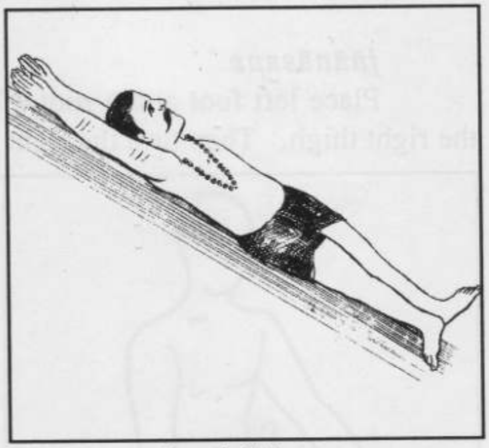
This is same as *yonyāsana*-ii.

This *āsana* cures abdominal disorders.

It has some similarity with *nāgī-pāva-āsana, mālākāra-āsana, avaghaṭa-āsana.*

***jyeṣṭhikāsana***

Lie supine with legs stretched out. Take the hands over the head and stretch them out (SCA-56, YMP-46).



*jyeṣṭhikāsana*

This is also called *yaṣṭikāsana* or *daṇḍāsana*-ii.

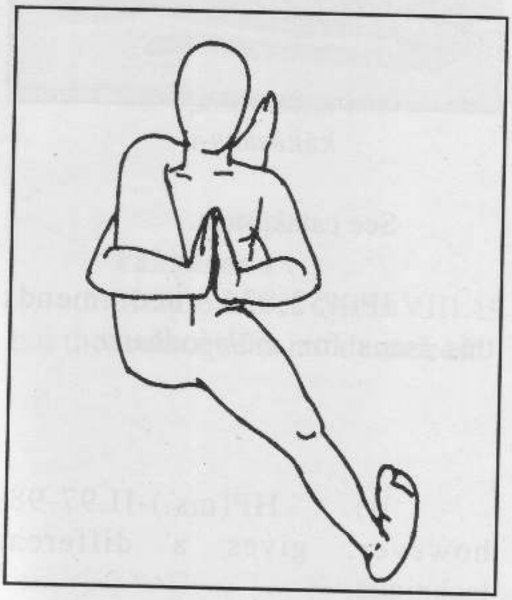
# K

### ***kabandhāsana***

Mentioned in HR-III.16 but the technique is not described.

### ***kadalī-āsana***

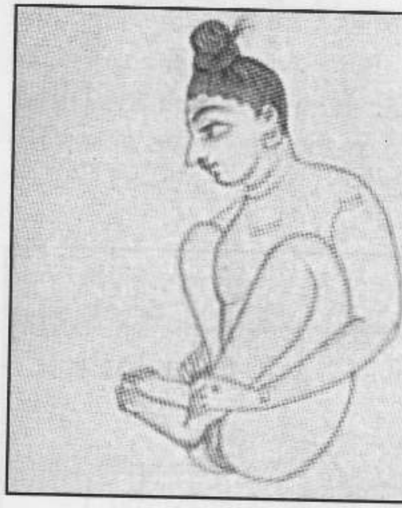
Extend the left leg and place the right leg on the shoulder. Encircle the right thigh with right hand and then join the two palms on the chest in salutation and direct the gaze towards the chest (inwardly) (HP(ms.)-II.81).



*kadalī-āsana*

### ***kadambāsana***

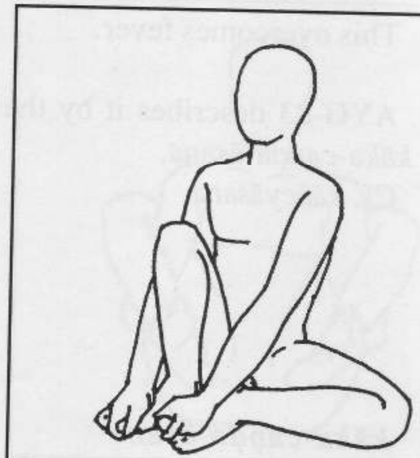
Sit on the ground in squatting. Hold the ankles with hands and raise the feet off the ground (ŚTN-91, KKH-62).



*kadambāsana*

### ***kaḍāṇī(kamāṇī)-āsa***

Sit with right leg bent
knee and raised vertically. Be
left leg horizontally and place th
close to the right foot. Hold th
with hands and sit straight wi
gaze at the tip of the nose (AN



*kaḍāṇī(kamāṇī)-āsana*

***kāka-bhuṣaṇḍa-āsana***

In a squatting position bring the two arms outside the legs and turning them over the shanks make the finger-lock at the back. Direct the gaze at the tip of the nose (JP-328-329, JP(L)-73, YMS-85).



*kāka-bhuṣaṇḍa-āsana*

This overcomes fever.

AYG-83 describes it by the name *kāka-caṇḍa-āsana*.

Cf. *kāñcyāsana*.

***kāka-caṇḍa-āsana***

It is same as *kāka-bhuṣaṇḍa-āsana* (AYG-83).

***kākāsana***

i) Place the hands and forearms on the ground like in *caṭakāsana*. Bring the shanks over the upper arms and touch the ears with the knees and remain steady (KKH-33, ŚTN-27).



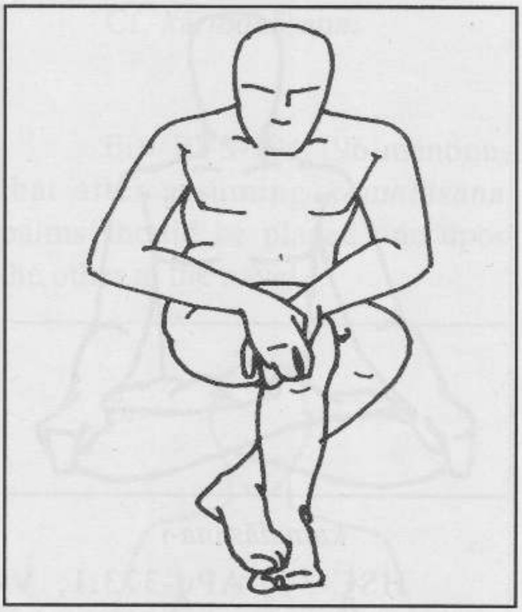
*kākāsana*-i

See *caṭakāsana*.

JP-453,836 recommends this *āsana* for *mūlaśodhana*.

ii) HP(ms.)-II.97-98; however, gives a different technique.

In a standing position encircle the left leg with the right and place the right foot over the left and sit like a cock. Place the two hands on the knees and direct the gaze at the nose.



*kākāsana*-ii

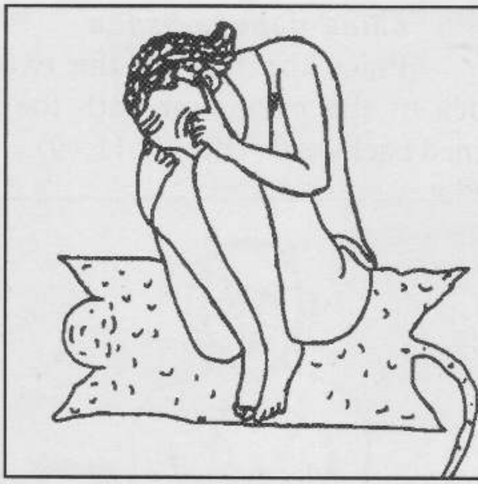
Cf. *garuḍāsana*-iv.

***kakṣāsana***

Mentioned in MPu-VIII.19 but the technique is not described.

***kālāṅga-āsana***

From the illustration in the NS-2 the technique consists of sitting on the toes with knees together and heels raised. The head is bent on the knees and the ears are closed with index fingers.

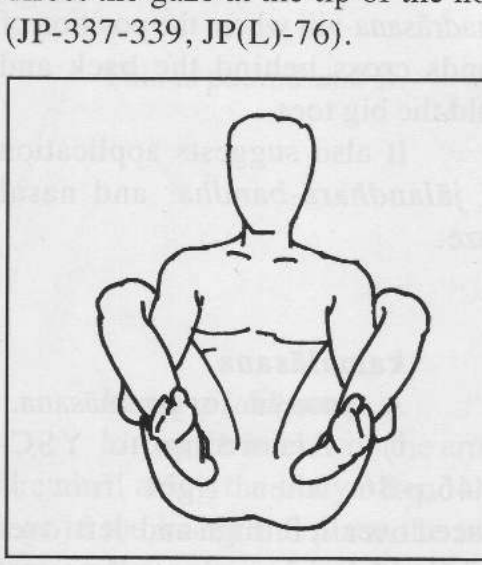


*kālāṅga-āsana*

It resembles *andha-āsana-*

***kalyāṇa-āsana***

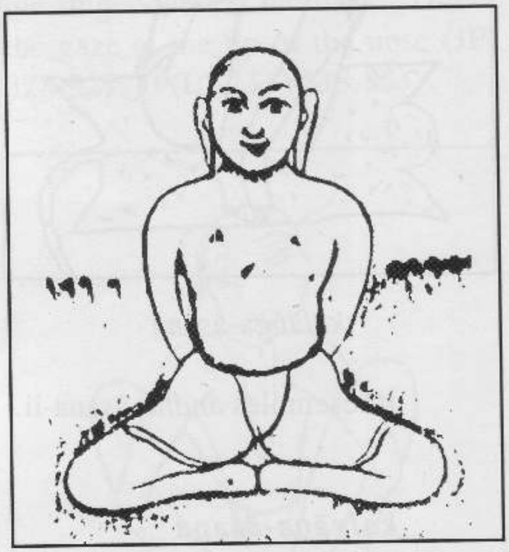
In a squatting position bri hands under the knees and turni them on the back, form a finger-lo Raise the feet off the ground a direct the gaze at the tip of the no (JP-337-339, JP(L)-76).



*kalyāṇa-āsana*

***kāma-dahana-āsana***

Place the feet on the two sides of the perineum with toes turned backwards (HR-III.11,49).



*kāma-dahana-āsana*

This is *saṅkocāsana*.

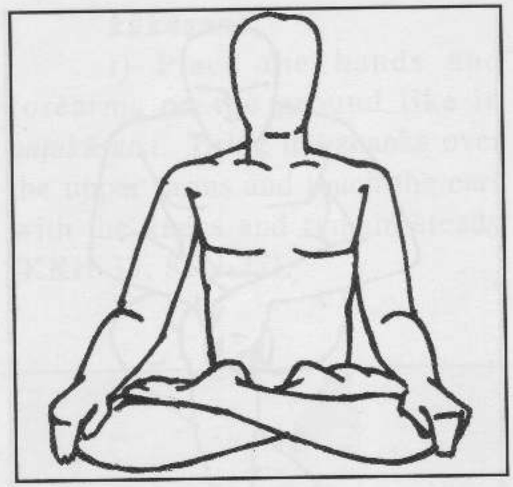
GhS-II.9-10 describes it as *bhadrāsana*-viii where the position of hands cross behind the back and hold the big toes.

It also suggests application of *jālandhara-bandha* and nasal gaze.

***kamalāsana***

A synonym for *padmāsana*.

i) According to YSC-II.46,p.86, when right foot is placed over left thigh and left over right with hands resting on knees, it is called *kamalāsana*.

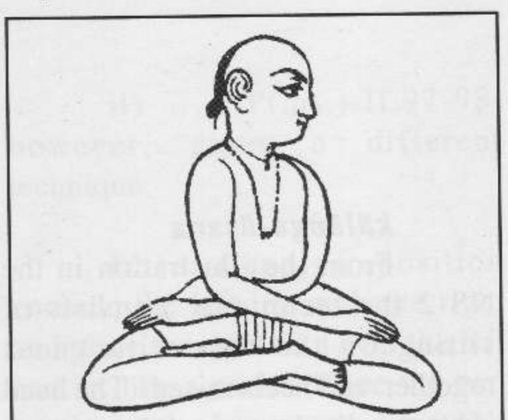


*kamalāsana*-i

HSC-37, APu-373.1, V-p.885 only mention *kamalāsana* but do not describe.

YMS-106 calls *kanda-pīḍanāsana*-i as *ūrdhva-kamalāsana* which has no similarity with any of the varieties of *kamalāsana*.

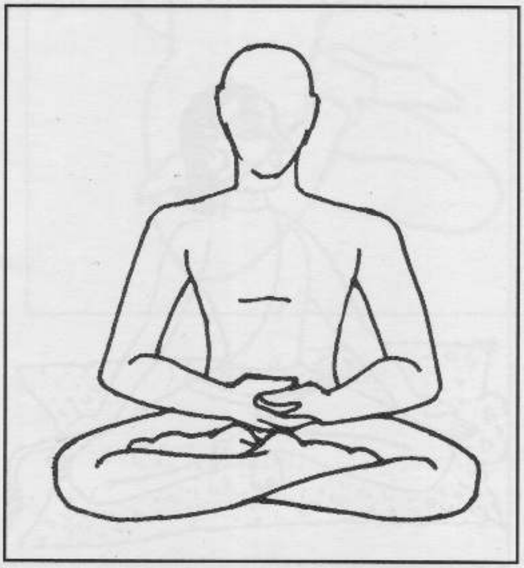
ii) However, according to YMS-107, hands are crossed in front and kept on opposite thighs after adopting usual cross-legged position of *padmāsana*.



*kamalāsana*-ii

Cf. *kārmukāsana*.

iii) PVS-194-196 mentions that after assuming *kamalāsana*, palms should be placed one upon the other at the navel.



*kamalāsana*-iii

iv) ŚYK-2 gives a technique of *baddha-padmāsana*-i with the application of *jālandhara-bandha*.

See *padmāsana*-i and/or *baddha-padmāsana*-i for illustration.

v) JCM-7187 gives a different technique as follows:

Lie supine. Raise the legs and bring the feet near the head by crossing them at the ankles. Hold the opposite arms and place them on the chest.



*kamalāsana*-v

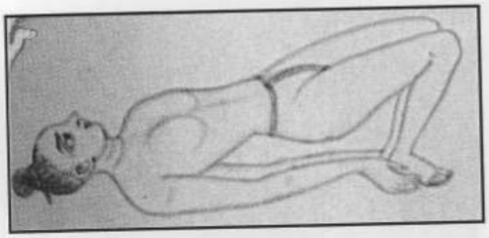
Cf. *cakrāsana*-vi.

vi) Yci(ś)-p.115 
*mataṅga* and provides another
of *kamalāsana* wherein left
put over right thigh first a
right over the left.

This is *padmāsana*-ii.

**kāma-pīṭhāsana**

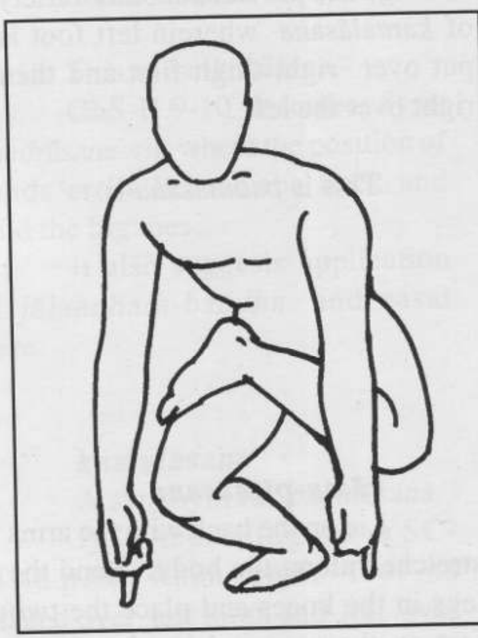
Lie on the back with t
stretched along the body. B
legs in the knees and place
feet on the upturned hands.
the back up (ŚTN-83).



*kāma-pīṭhāsana*
Cf. *paryaṅkāsana*-i.

**kāmāsana**

Adopt *garuḍāsana*-ii (of RY-23:98-100) and touch the ground with the little fingers (RY-24:19-20).



*kāmāsana*

**kambalī-āsana**

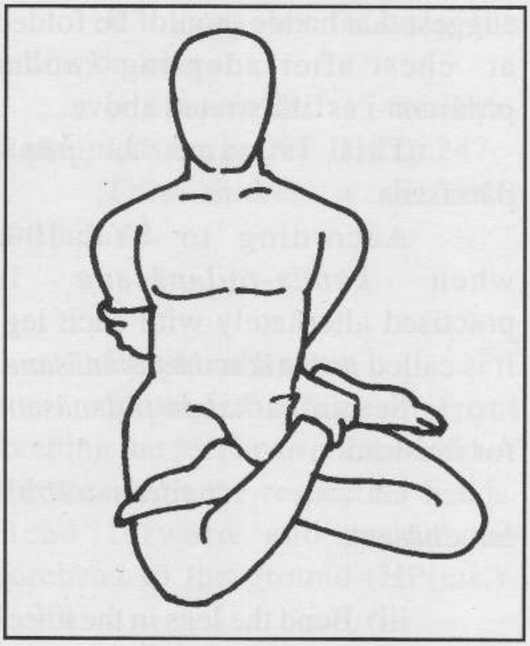
From the illustration shown in the NS-25 the technique consists of placing the two ankles one over the other in front of the generative organ and hands kept on the respective knees.



*kambalī-āsana*

**kamoda-āsana**

Sit in *padmāsana* by crossing the legs. Turn the left hand on the back and take hold of the right upper arm. Similarly, turn the right hand over the back and take hold of the right shank from behind. Direct the gaze at the tip of the nose (ANa-15).



*kamoda-āsana*

Cf. *līlāsana*.

***kanakāī-āsana***

From the illustration shown in the NS-78 the technique consists in sitting on toes raising the heels, hands crossed at the abdomen and bending forward with the knees raised.



*kanakāī-āsana*

***kāñcyāsana***

In a squatting positio
hands between calves and th
then catch hold of hands
back (ŚTN-92, KKH-63).



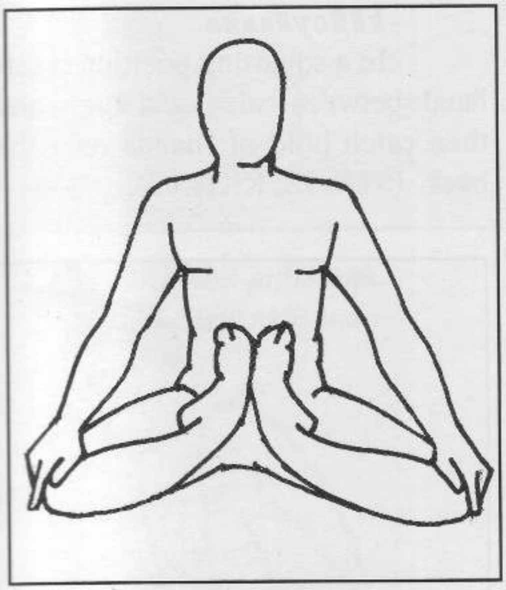
*kāñcyāsana*

KKH-63 suggests
the buttocks in this posture.

Cf. *kāka-bhusaṇḍa-ās*

***kanda-pīḍā(na)san***

i) Bend the legs in th
and bring the soles togeth
turning the feet, hold the fe
hands and place heels be
navel. Bring the knees clo
place hands on respective
(YMP-18).

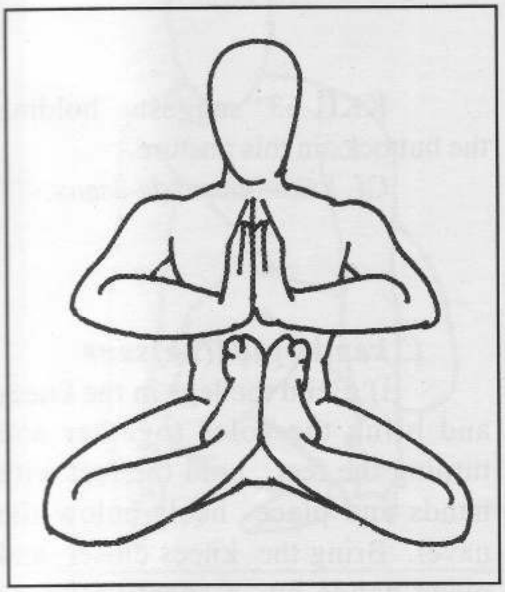


*kanda-pīḍā(na)sana*-i

It is called *ūrdhva-kamalāsana* by YMS-106.

Cf. *padma-nābhi-bandhāsana.*

ii) SVY-p.352, ŚYK-100



*kanda-pīḍā(na)sana*-ii

suggest that hands should be folded at chest after adopting *kanda-pīḍāsana*-i as illustrated above.

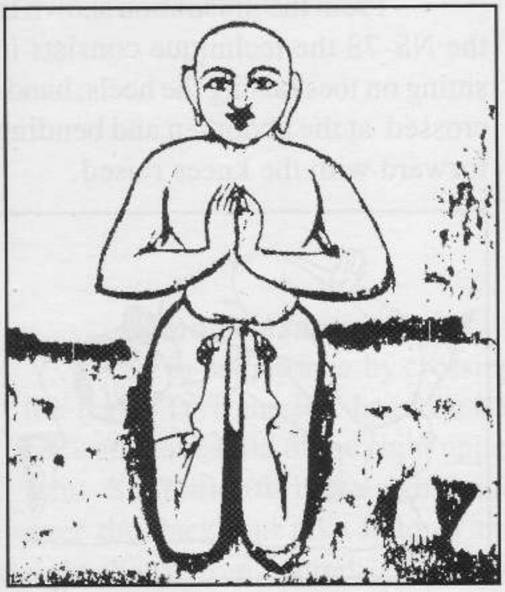
This is same as *pāṇi-pātrāsana.*

According to ŚYK-100, when *kanda-pīḍanāsana* is practised alternately with each leg, it is called *ardha-kanda-pīḍanāsana.*

See *ardha-kanda-pīḍanāsana* for illustration.

Cf. *padma-nābhi-bandhāsana.*

iii) Bend the legs in the knees and bring two soles together. Hold legs with hands and place the heels below the navel. Bring two knees on ground and slowly put all the body weight on them and stand on knees. Fold hands at the chest (YAs-36, SCA-72, KT-II.46,p.247).



*kanda-pīḍā(na)sana*-iii

KT suggests to keep the palms on knees.

It is called *ūrdhva-kandapīḍāsana* by KT-II.46,p.247.

This makes a difficult posture.

***kandorakāsana***

Spread the legs in front keeping the feet apart. Take hold of the toes with the respective hands. Bend forward and touch the forehead to the ground (HP(ms.)-II.70).

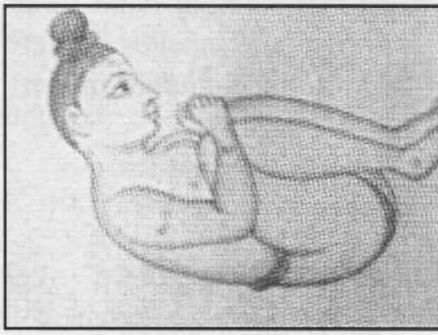


kandorakāsana

ŚS-III.92 calls it *ugrāsana*. HP(ms.)-II.100 calls it *ghorāsana*.

***kandukāsana***

Lie supine. Bend the legs in the knees and fold the thighs on the chest. Grasp knees with hands and raise the head to touch the kn (KKH-18, ŚTN-6).



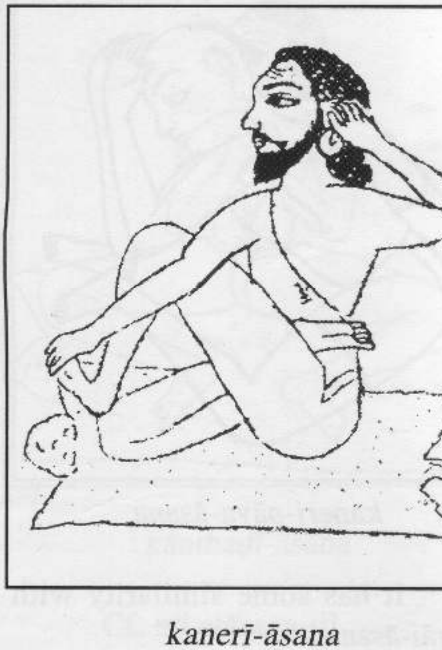
*kandukāsana*

Popularly this is know *pavana-muktāsana*-ii.

KKH-21 and ŚTN-19 ca *dṛṣadāsana* when head is not lift

***kanerī-āsana***

Illustrated in NS-13 whe



*kanerī-āsana*

right foot is placed at the base of left thigh and left heel is placed over right knee. Then right hand turns over left knee and catches the left toes while left hand catches the left ear.

Same as *kubāṇāsana*.
Cf. *matsyendrāsana*-i.

***kanerī-pāva-āsana***

Sit with legs extended in front. Join the heels together and pull the feet towards the body in such a way that the knees rest on the ground. Bend forward and place the elbows on the heels. Keep the forearms vertical and place the forehead on the hands. Fix the gaze at the nose (JP-259-261, YMS-59, AYG-44).



*kaneri-pāva-āsana*

It has some similarity with *amarāi-āsana*.

***kāni-pāva-āsana***

i) From the illustration given in NS-29 the technique is same as *baddha-padmāsana*-i.

See *baddha-padmāsana*-i for illustration.

ii) YMS-94 however gives different technique as follows:

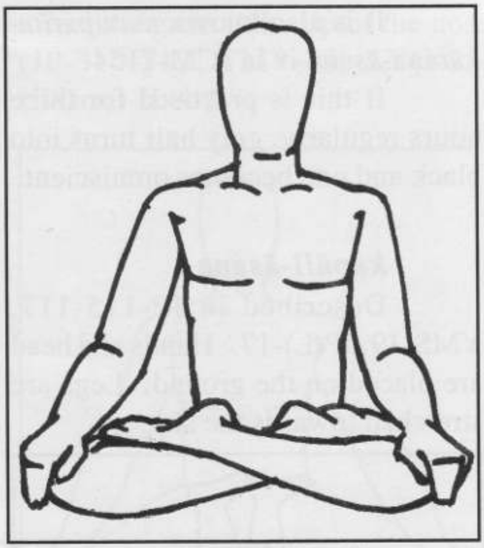
Place the hands on the ground with comfortable distance between them. Bend the hands at elbows. Raise the legs off the ground and place the knees on the respective elbows and balance.



*kāni-pāva-āsana*-ii

See *bakāsana*-ii.

iii) According to AYG-65 a cross-legged posture of *padmāsana* wherein hands are put on knees, is also called *kāni-pāva-āsana*.

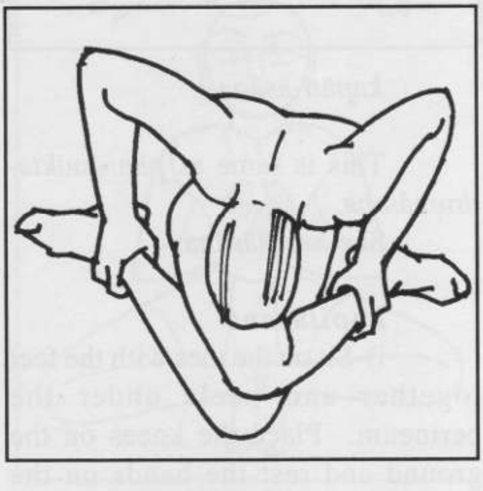


*kāni-pāva-āsana*-iii

This is *padmāsana*-vii.

***kaṅkaṇāsana***

Place right knee over left and feet on opposite sides of hips. Keeping buttocks on ground bend



*kaṅkaṇāsana*

forward and touch the forehead to right knee. Hands are palced over feet. Direct the gaze at tip of the nose (HP(ms.)-II.48, ANa-56).

This is also known as *tūrāsana*.

***kāntāsana***

Mentioned in HR-III.20 but the technique is not described.

***kanthaḍī-āsana***

From the illustration given in NS-14 the technique may be described as follows:

Stand with feet apart. Resort to the half-knee-bent position projecting the knees sideward. Fold the hands on the chest in salutation.



*kanthaḍī-āsana*

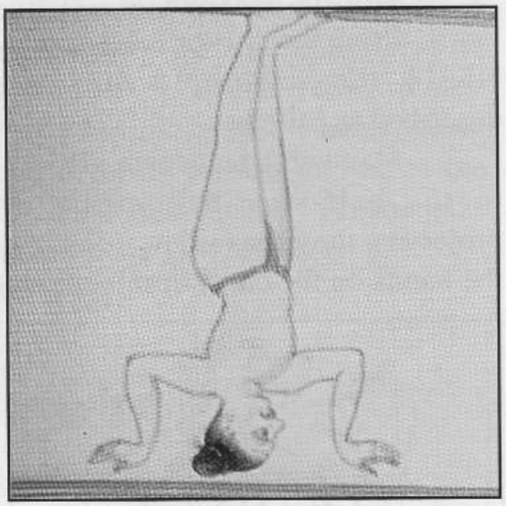
Cf. *utkaṭāsana*-iii.

***kāṇṭhavāsana***

Mentioned in HR-III.12 but the technique is not described.

***kapālāsana***

Place the head on the ground and take the legs up. Place the palms or hands on the ground or the palms holding the head for support. Gaze at the tip of the nose (ŚTN-31, KKH-45, YSC-II.46, HP(ms.)-II.158, SVY-38,p.359).



*kapālāsana*

Yci(G)-II calls it *narāsana*-ii while in YMS, it is *kapālī-āsana* and in NS-10 this is called as *matsyendrāsana*-iv.

In RY it is called *adhomuṇḍāsana.*

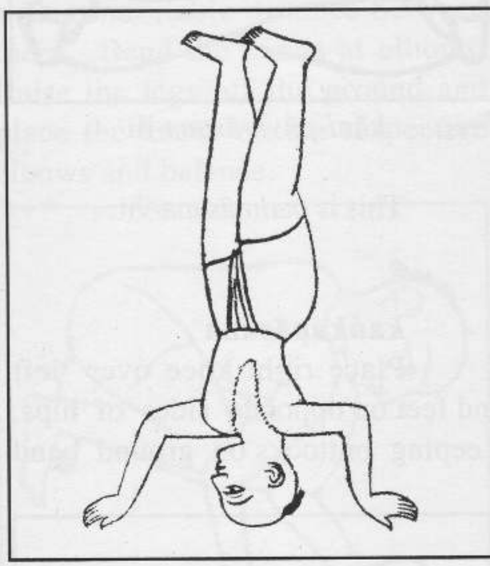
According to V-p.884 the same is *adho-mukhāsana.*

It is also known as *viparīta-karaṇa-āsana*-iv in JCM-7154.

If this is practised for three hours regularly, gray hair turns into black and one becomes omniscient.

***kapālī-āsana***

Described in JP-115-117, YMS-19, JP(L)-17. Hands and head are placed on the ground. Legs are stretched towards the sky.



*kapālī-āsana*

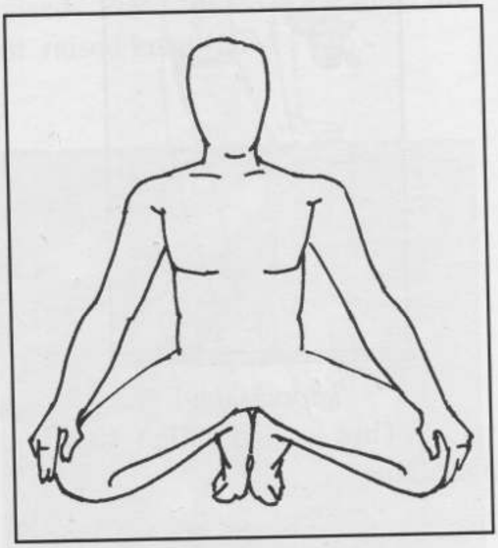
This is same as *pāṇi-mukta-drumāsana.*

See *kapālāsana*.

***kapilāsana***

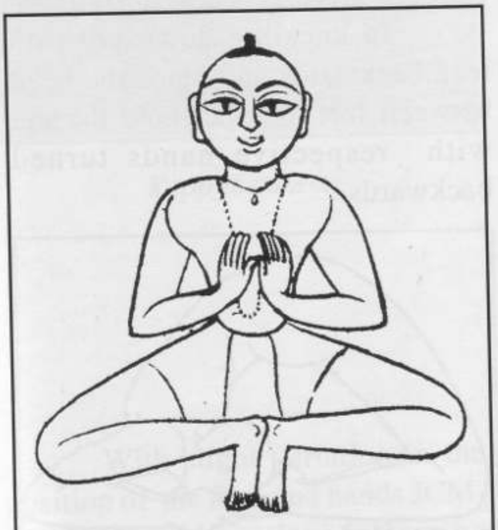
i) Sit on the toes with the feet together and heels under the perineum. Place the knees on the ground and rest the hands on the respective knees. Sit upright and

direct the gaze at the tip of the nose (JP-310-312, YMS-78, AYG-73, HP(ms.)-II.96).



*kapilāsana*-i

ii) Illustration of this *āsana* given in YMS-78 differs from its description.

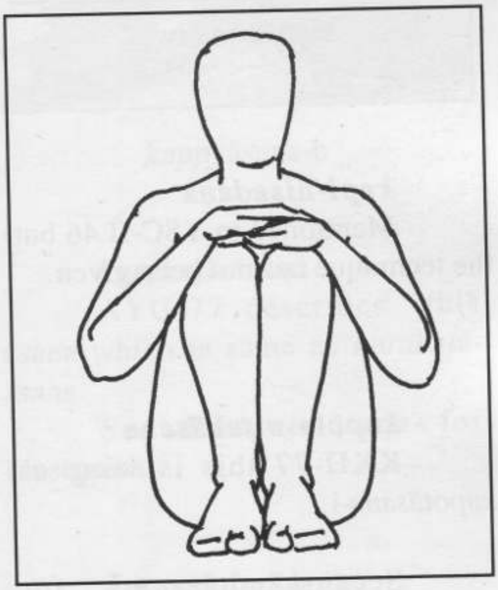


*kapilāsana*-ii

In its illustration of this *āsana* hands are placed at the chest (YMS-78).

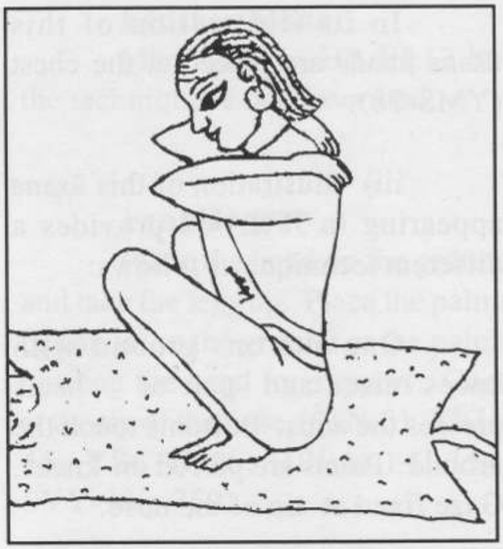
iii) Illustration of this *āsana* appearing in JP(L)-68 provides a different technique as follows:

One sits on ground with knees raised and pair of heels presses the anus. Bottoms touch the ground. Palms are placed on knees. Gaze fixed at tip of the nose.



*kapilāsana*-iii

iv) NS-12, however, illustrates the technique with variation that knees are kept raised and hands are placed on the shoulders.



*kapilāsana*-iv

***kapi-niṣadana***

Mentioned in YSC-II.46 but the technique has not been given.

***kapota-niṭakāsana***

KKH-77 this is same as *kapotāsana*-i.

See *kapotāsana*-i for illustration.

***kapotāsana***

i) Stand straight with the feet together. Bring the hands on the back and push them down as far as the knees (ŚTN-57).



*kapotāsana*-i

This is also called *kapota-niṭakāsana*.

ii) YRah(N)-II.21 recommends this *āsana* to strengthen the spine but does not give any description.

The illustration given by the editor of this text is described thus:

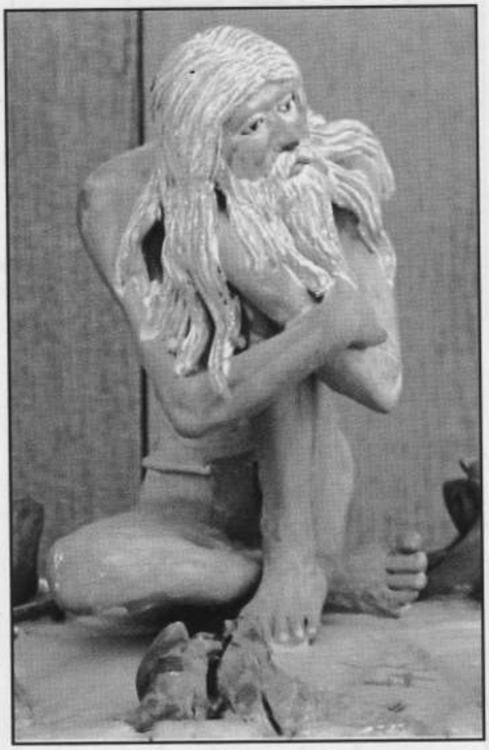
In kneeling down position lean backwards and place the head between feet and catch hold the feet with respective hands turned backwards.



*kapotāsana*-ii

**kappyāsana**

Sit with one leg folded on ground and the other leg vertically raised. Place folded arms and chin on raised knee (JCM-7185).



*kappyāsana*-a

With slight variation in the position of the feet and hands JCM-7185 provides the following illustration of *kappyāsana:*



*kappyāsana*-b

**karakaṭī-āsana**

AYG-77 describes this *āsana* which is same as *kurakaṭa-āsana.*

See *kurakaṭa-āsana* for illustration.

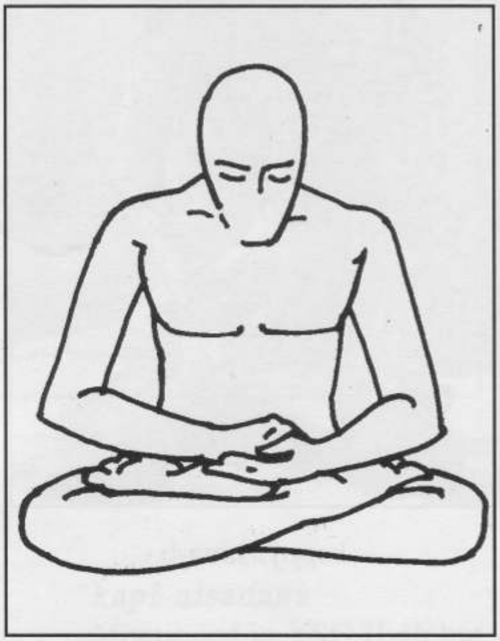
**kara-padmāsana**

Mentioned in HR-III.9 as one of the four varieties of *padmāsana* but the technique is not described.

**kara-sampuṭaka-padmāsana**

One firmly assumes *padmāsana*. Then the palms are

placed one over the other facing each other on the lap. Chin is pressed against the throat.



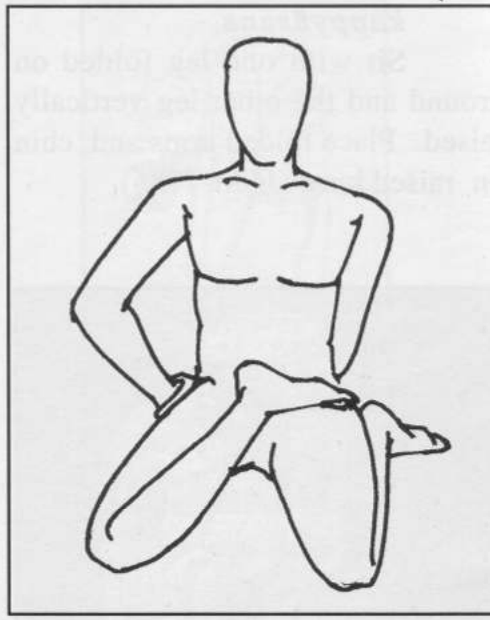
*kara-samputaka-padmāsana*

In this posture one practises *prāṇāyāma* to successfully arouse *kuṇḍalinī* (HSC-46-47).

This is also known as *gorakṣa-kamalāsana* and *prāṇa-sthāpanikā-mudrā.*

***karmāsana***

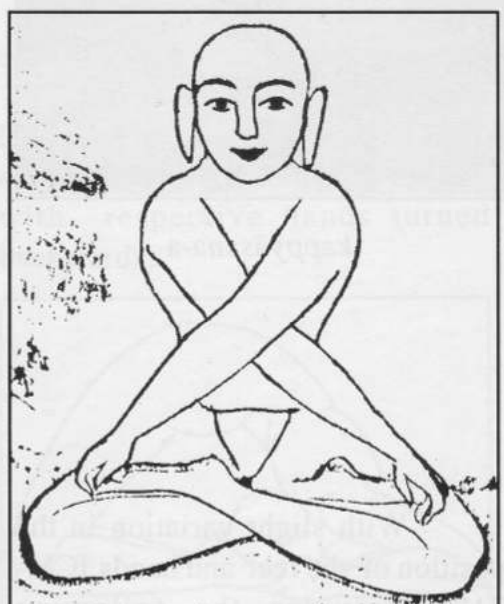
Place right foot at the navel. Bend towards left. Place left foot on left side of the hip. Take left hand over the back and hold the fingers of right hand. Direct the gaze between the eyebrows (HP(ms.)-II.164, ANa-39).



*karmāsana*

***kārmukāsana***

Assume *padmāsana* by crossing the legs. Cross the hands



*kārmukāsana*

in front and take hold of the right big toe with right hand and left big toe with left hand. Sit straight (RY-23:83-86, YMP-21, KT-II.46,p.249, ŚYK-64, SCA-88, YAs-17, HR-III.11, V-p.884).

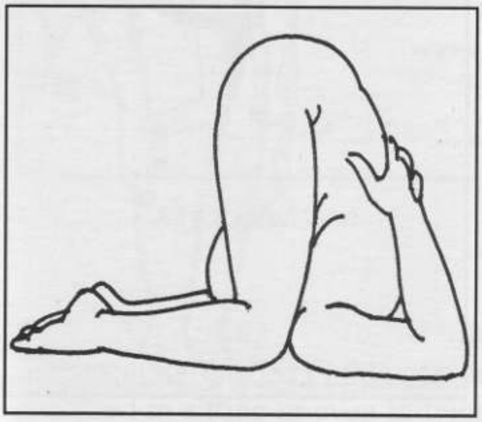
This is same as *padmāsana*-viii.

Cf. *kamalāsana*-ii.

RY-43:24 mentions two varieties of *kārmukāsana* as *baddha-kārmukāsana* and *mahā-kārmukāsana* but does not describe the technique.

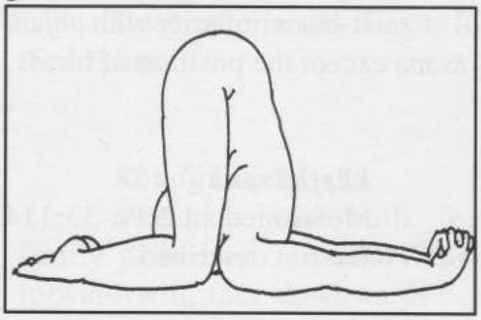
***karṇa-pīḍanāsana***

Lie supine with the hands extended along the body. Raise the legs and buttocks and place the knees close to the ears and feet touching the ground (ŚYK-88, PYP-14,p.425).



*karṇa-pīḍanāsana*-a

Hands may support the back, or may be stretched on the ground.



*karṇa-pīḍanāsana*-b

***karṇikāsana***

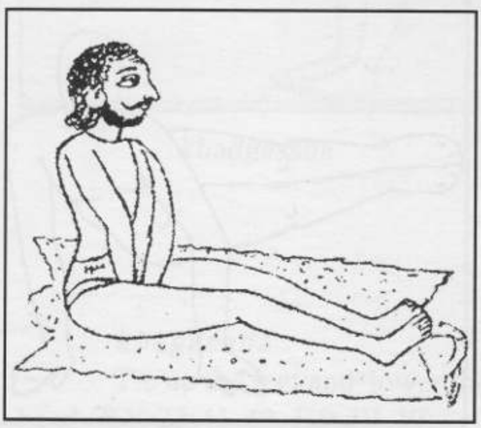
Mentioned in BrNPu but the description is not available.

***karparāsana***

Mentioned in the YD-78 but not described.

***karpaṭī-āsana***

From the illustration in NS-77 the technique consists of sitting



*karpaṭī-āsana*

with the legs stretched out in front, hands inserted between the thighs and sitting straight.

It has similarity with *añjanī-āsana* except the position of hands.

***kāṣṭhāsana***

Mentioned in NPu-33:114, BrNPu but not described.

***kaulāsana***

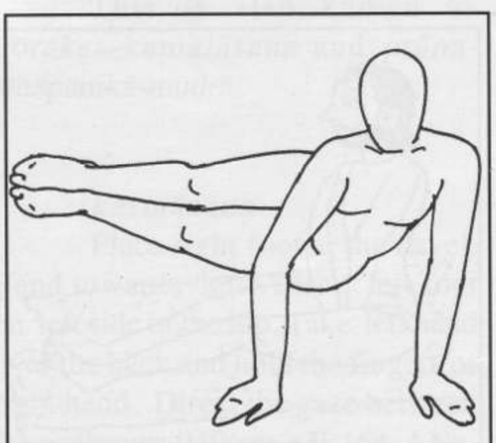
Mentioned in the RY-24:63 but not described.

***kauṇḍinyāsana***

Mentioned in YRah(N)-I.50 but technique is not given.

However, from illustration given by the editor the technique may be described as below:

Place two hands on ground taking suitable distance between them. Stretch the legs backward.



*kauṇḍinyāsana*

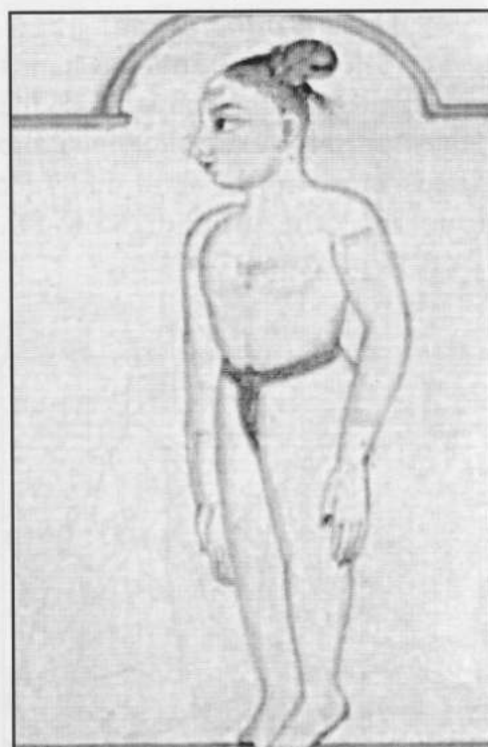
Raise two legs and bending right elbow a little place two legs stretched out sideward on elbow and balance.

This has similarity with *kokāsana* and *aṣṭāvakrāsana*.

Cf. *pārśva-mayūrāsana*.

***kaupināsana***

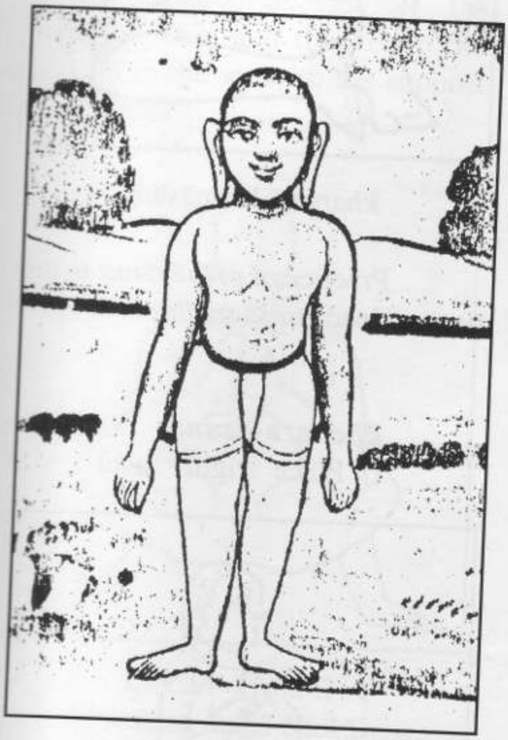
Hold the testicles and generative organ firmly between thighs and stand straight on toes (KKH-85, ŚTN-110).



*kaupināsana*

**kāyotsargāsana**

Take a distance of three inches (4 digits) between the toes and of about one inch (2 digits) between the heels and stand straight with the hands hanging down on the sides. Direct the gaze at heart region and engage in recitation of *mantras* forgetting body sense (HMY-IV.133, YAs-16, YP-15:72-73, HW-I,p.75).



kāyotsargāsana

According to the Commentary on HMY, this can be practised in sitting or even in lying down position also.

**kesarī-āsana**

Mentioned in ŚD-II.12 but the technique is not described.

It seems to be a synonym for *siṃhāsana*.

**khaḍgāsana**

Stand up with both feet firmly placed on ground. Bend forward with face downwards and extend forearms forward (ŚTN-34, KKH-41).



khaḍgāsana

**khagāsana**

Tie up the feet and lower the head (RY-23:41-42, HR-III.20).

The description is not clear.

**khañjanāsana**

Place two feet on ground by sides of the buttocks. Similarly, place two hands on sides in such a way that the pressure is exerted on hands (RY-23:105-106, YMP-41, KT-II.46,p.250, YAs-43, SCA-90, ŚYK-76).

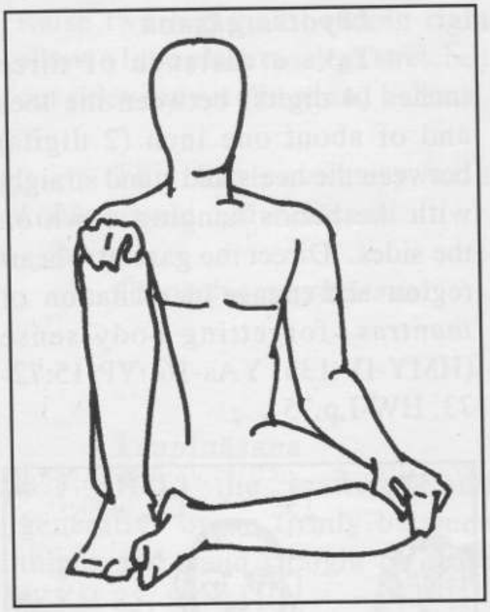


*khañjanāsana*

SCA, YMP and ŚYK describe adoption of *gomukhāsana*-i as a preparation of this *āsana* while the illustration these texts supply does no way suggest *gomukhāsana*-i.

**kharpaṭī-karmāsana**

One sits on the left knee. Right foot is placed on ground. Right knee is raised up. Right hand is placed on right knee and left palm over left knee (HSC-61-67).



*kharpaṭī-karmāsana*

Practice of *prāṇāyāma* in this posture leads to *samādhi*.

**khecara-āsana**

i) Place right heel at

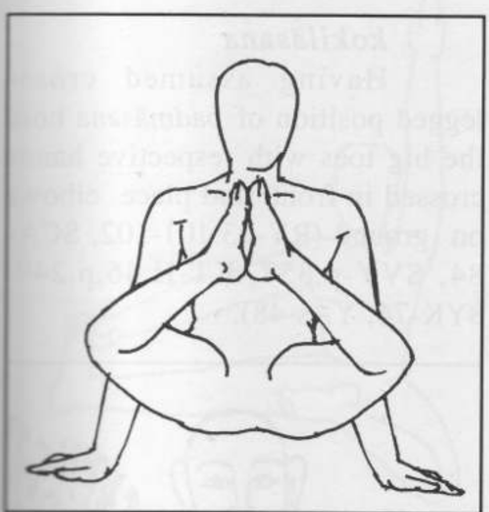


*khecara-āsana*-i

perineum and keep the left foot close to other leg. Left knee is raised. Place the hands on knees (NS-47).

ii) RY-23:64 gives the technique of *khecarāsana* which is a synonym for *mahā-bhekāsana*-ii.

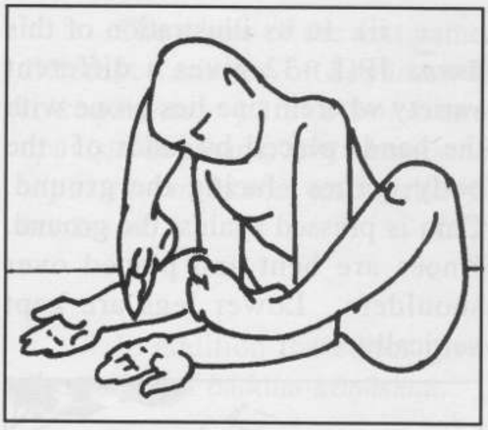
First adopt *bhekāsana*-i (as per RY-23:63) and then raise the body up in the air with the support of the hands.



*khecara-āsana*-ii
Same as *mahā-bhekāsana*.

**kilakilāsana**

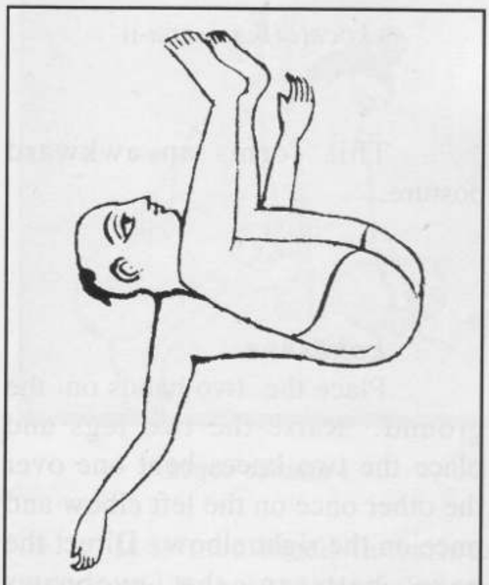
Spread two forearms on ground facing palms up. Place the feet over forearms and direct the gaze at nose (HP(ms.)-II.130).



*kilakilāsana*

**koca(ci)ka-āsana**

i) Lying supine extend the hands sideward. Bend legs in knees and fold thighs on chest. Keep lower legs standing vertically. Direct the gaze between eyebrows (JP-173-178, YMS-21).



*koca(ci)ka-āsana*-i

ii) In its illustration of this *āsana* JP(L)-32 gives a different variety wherein one lies prone with the hands placed by sides of the body, palms facing the ground. Chin is pressed against the ground. Knees are bent and placed over shoulders. Lower legs are kept vertically.

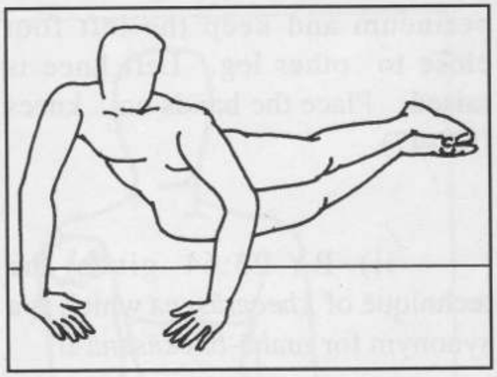


*koca(ci)ka-āsana*-ii

This forms an awkward posture.

***kokāsana***

Place the two hands on the ground. Raise the two legs and place the two knees bent one over the other once on the left elbow and once on the right elbow. Direct the gaze between the eyebrows (HP(ms.)-II.125).

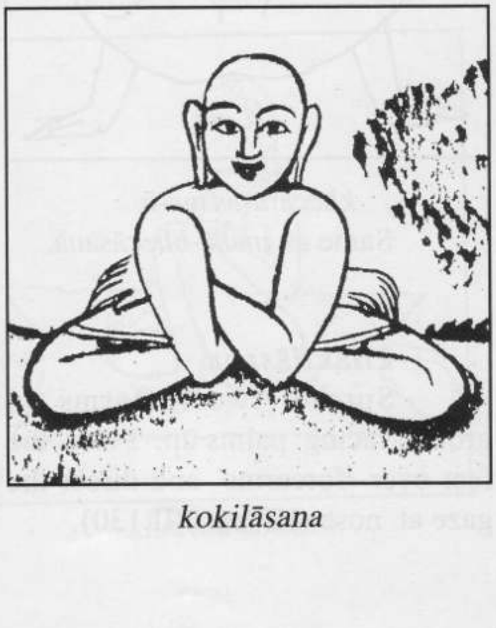


*kokāsana*

This has similarity with *kauṇḍīnyāsana*.

***kokilāsana***

Having assumed cross-legged position of *padmāsana* hold the big toes with respective hands crossed in front and place elbows on ground (RY-23:101-102, SCA-84, SVY-p.357, KT-II.46,p.249, ŚYK-74, YAs-48).



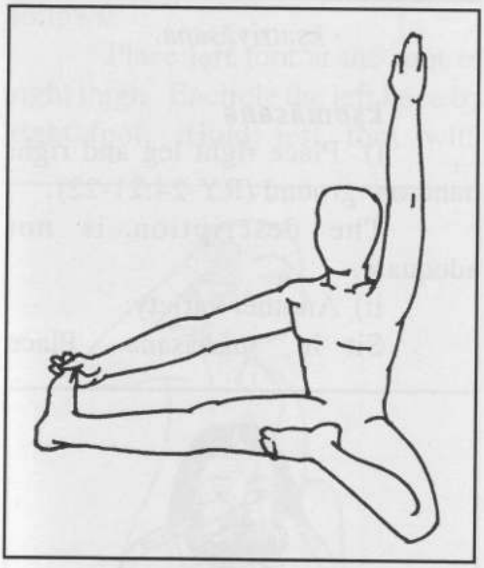
*kokilāsana*

***komalāsana***

Mentioned in RY-24:72 but the technique is not clearly described.

***koṇāsana***

With stretched right hand catch hold of right big toe by extending leg on ground. Bend left leg at knee on ground. Keep left hand stretched towards the sky over the head (ŚYK-89).



*koṇāsana*

YRah(N)-II.20 suggests varieties of *koṇāsana* for strengthening the functions of generative organs but does not describe the technique.

The editor of the text names different verieties of *koṇāsana* as *trikoṇāsana*, *pārśva-koṇāsana*, *upaviṣṭa-koṇāsana*, *sputa-koṇāsana*, *viparīta-koṇāsana* and *ūrdhva-koṇāsana*.

In addition the editor gives illustration of *baddha-koṇāsana*.

***krauñcāsana***

i) In a squatting position insert two hands between thighs and knees and take hold of a hanging rope. Hold a weight in teeth and ascend the rope (KKH-103, ŚTN-67).



*krauñcāsana*-i

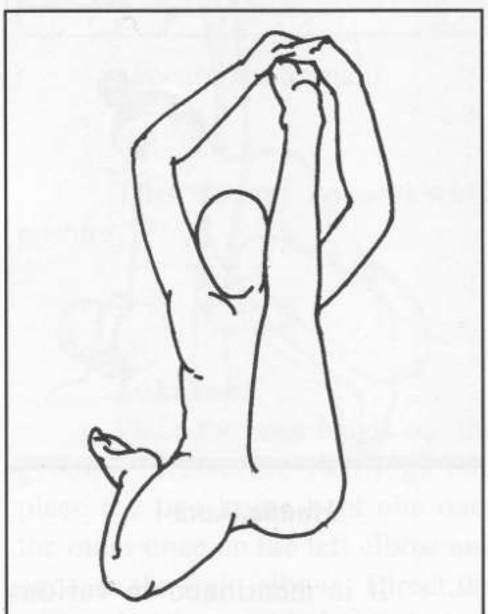
It is mentioned in various texts noted below but the technique is not described.

Only the sitting mode of the *krauñca* (heron) is suggested in this *āsana* (V-p.883, NPu-33:113, BrNPu, HR-III.20, Vrt-II.46, TV-II.46, YSC-II.46:32, KT-II.46,p.250, NBV-II.46).

ii) YRah(N)-I.74,II.14 makes a mention of this *āsana* as *krauñca-pīṭha* but provides no description.

The editor of this text illustrates this *āsana* which may be described as below:

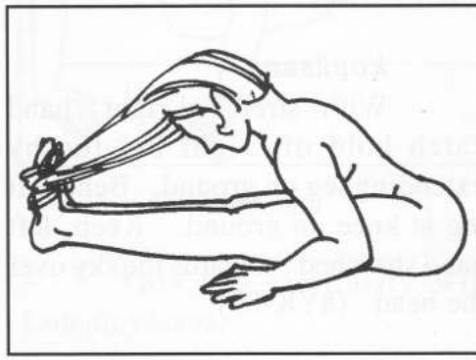
Sit on floor with right leg folded and upturned right foot kept by side of right hip. Hold left toes firmly with both hands and raise up the leg above the head without bending at knee.



*krauñcāsana*-ii

***kṣatriyāsana***

Tie up pair of feet with hair by turning the face downwards (RY-24:33).



*kṣatriyāsana*

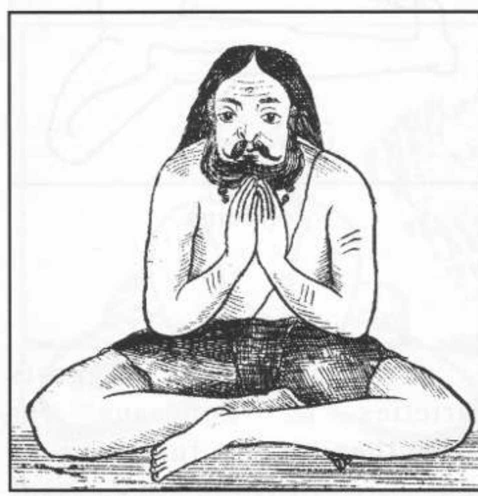
***kṣemāsana***

i) Place right leg and right hand on ground (RY-24:21-22).

The description is not adequate.

ii) Another variety:

Sit in *sukhāsana*. Place



*kṣemāsana*-ii

elbows on respective bases of thighs. Fold hands in salutation (KT-II.46,p.250, SCA-91, ŚYK-82, YMP-40, SMP-13).

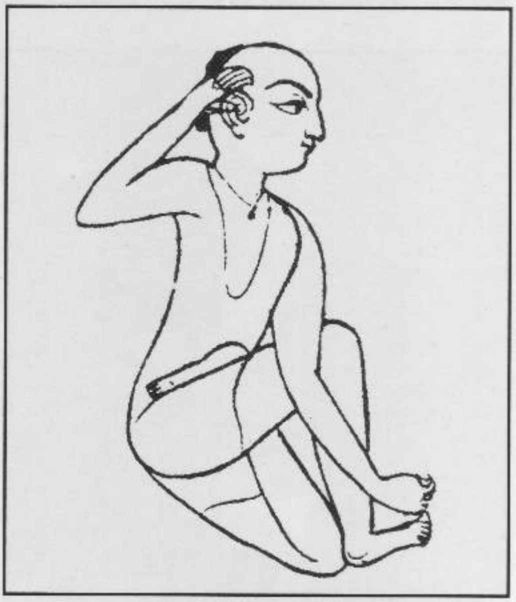
It is a meditative posture.

KT suggests *padmāsana* for this variety of *kṣemāsana*-ii.

**kubāṇāsana**

From the illustration shown in YMS-92, it has some similarity with *matsyendrāsana*-i and the technique may be described as follows:

Place left foot at the root of right thigh. Encircle the left knee by right foot. Hold left foot with



*kubāṇāsana*

opposite hand by taking the hand across the knee. Place right thumb at left ear and extend the fingers.

Cf. *matsyendrāsana*-i.

NS-13 calls it *kaṇerī-ā*

It has similarity *bāṇāsana*.

**kubjāsana**

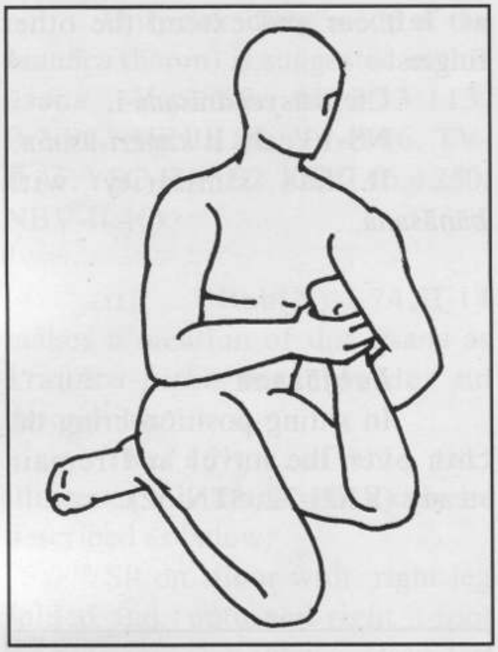
In sitting position bri chin over the navel and r steady (KKH-72, ŚTN-52).



*kubjāsana*

**kubjikāsana**

Fold one knee and kee foot by the side of the hip. turn the other foot upwards and it in the repective armpi remain steady (HSC-35, HP II.79).

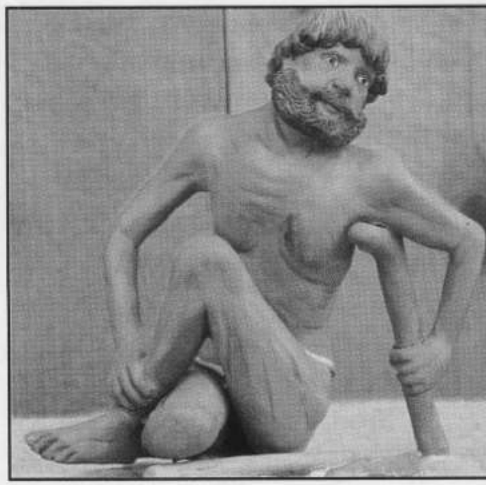


*kubjikāsana*

This enhances gastric fire and removes enlargement of spleen and acute pain.

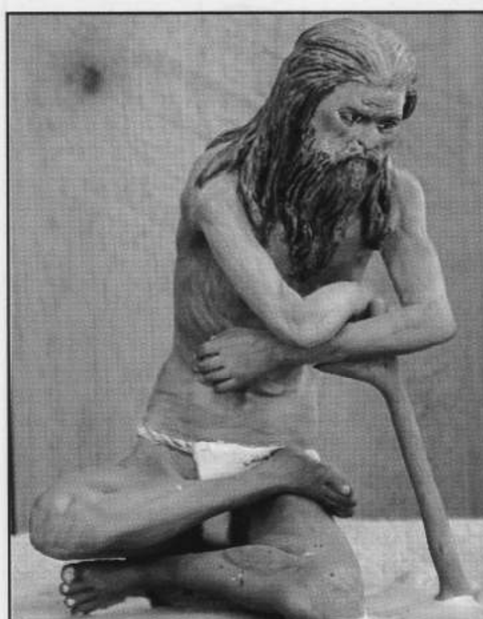
***kubri-āsana***

i) Sit with the help of a crutch under left arm-pit. Bend right knee and place right foot by the side of right hip. Bend left knee and place the foot across right knee and catch hold of left leg with right hand (JCM-7197)



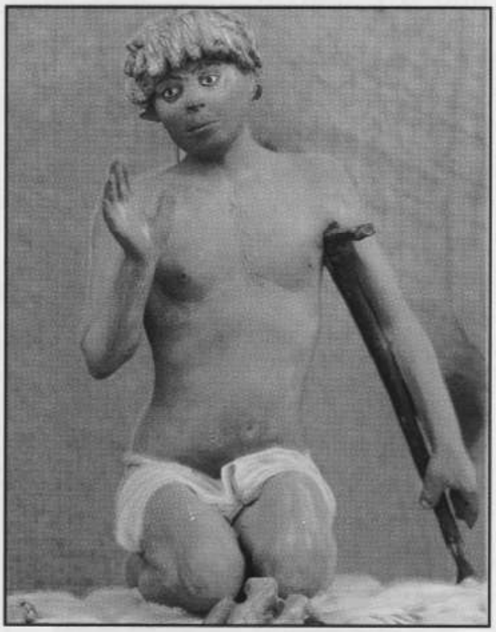
*kubri-āsana*-i

ii) Sit with the help of a crutch resting arms on it. Cross right leg and place right foot on left thigh. Cross left leg and place the foot under right knee (JCM-7198).



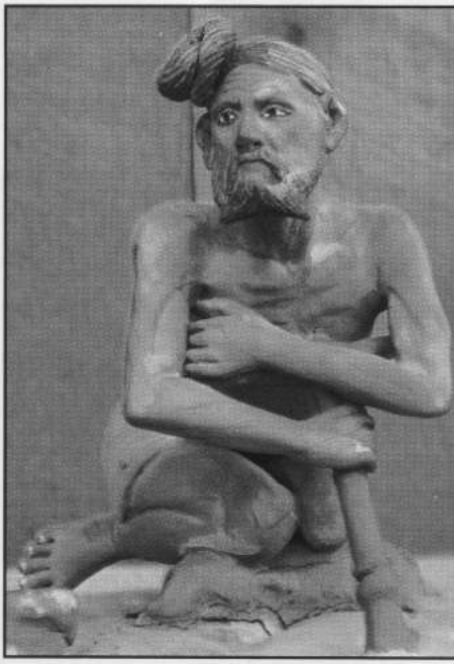
*kubri-āsana*-ii

iii) Sit with knees bent and the pair of feet placed under bottoms as in popular variety of *vajrāsana*. Support left arm-pit with a crutch. Fold right hand in front (JCM-7199).

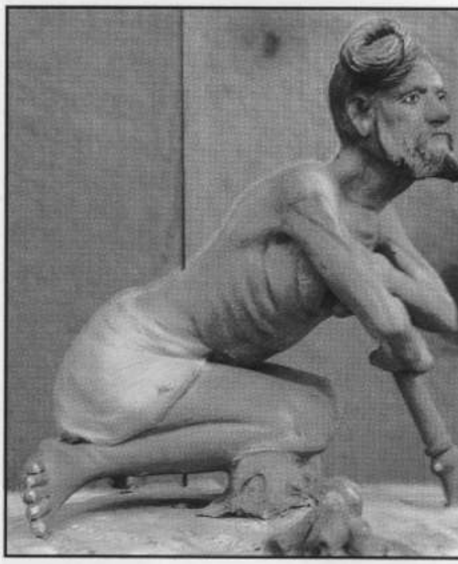


*kubri-āsana*-iii

iv) Sit with the help of a crutch resting chest on it and leaning the body forward. Legs are bent and knees put on a pedestal (JCM-7200).

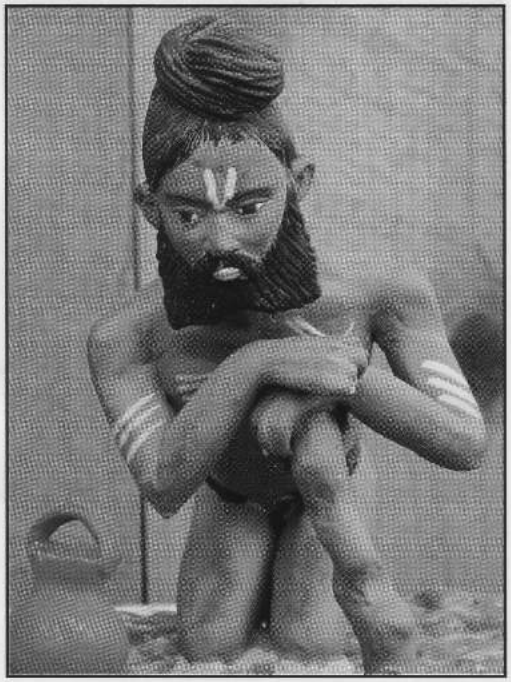


*kubri-āsana*-iv (front view)

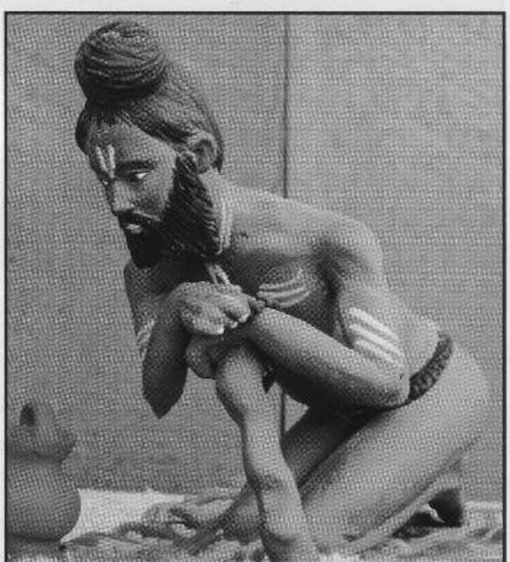


*kubri-āsana*-iv (side view)

v) Sit with the help of a crutch placing hands on it. Knees are bent. Heels are raised and placed under bottoms (JCM-7201).

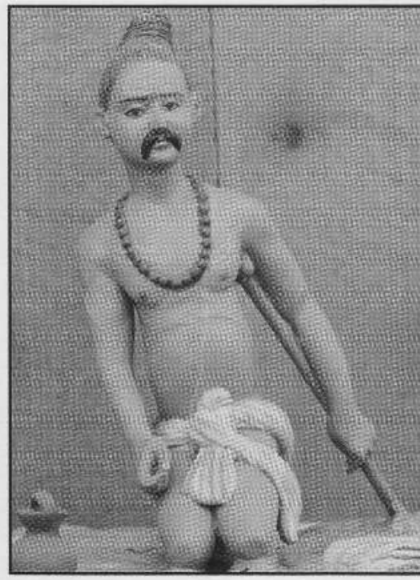


*kubri-āsana*-v (front view)

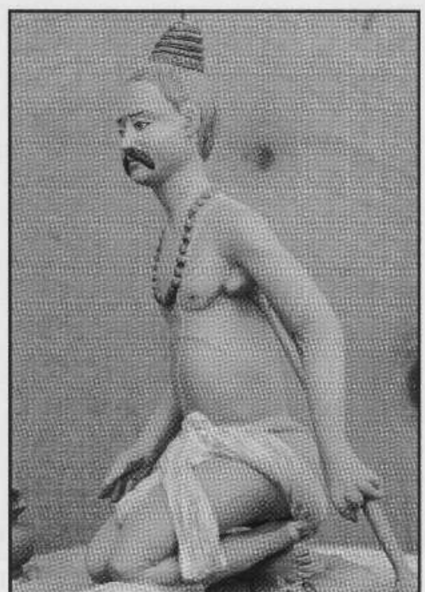


*kubri-āsana*-v (side view)

vi) Sit with the help of a crutch resting left arm-pit on it. Tilt the body slightly to right. Bend knees as in *vajrāsana* and sit on them. Place right hand on right thigh (JCM-7202).



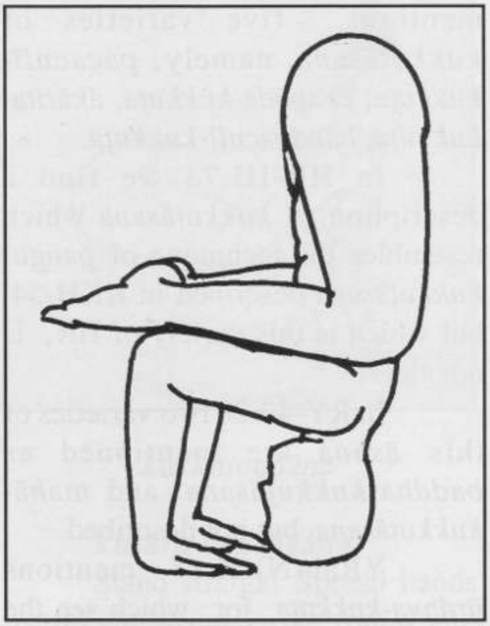
*kubri-āsana*-vi (front view)



*kubri-āsana*-vi (side view)

**kuhī-āsana**

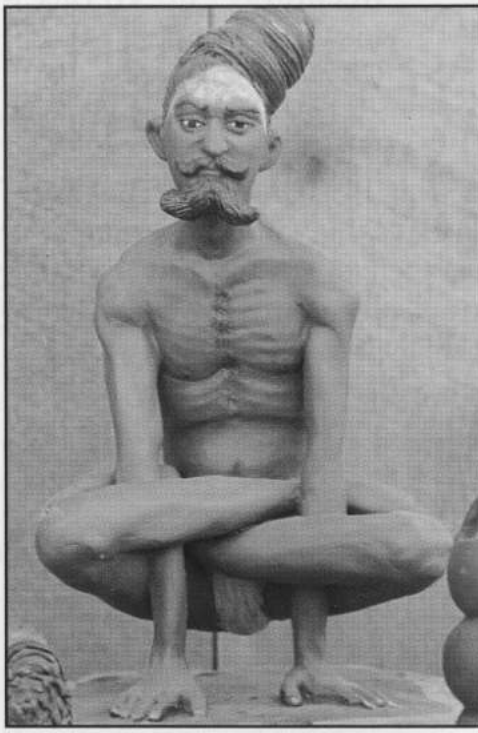
Place forearms vertically on ground with elbows together. Spread legs out and place feet obliquely on elbows. Bring the head down and touch it on ground. Direct the gaze between eyebrows (HP(ms.)-II.129).



*kuhī-āsana*

**kukkuṭāsana**

i) Adopt *padmāsana* by crossing legs. Fix palms on the ground by inserting arms between thighs and calves and remain aloft (HP(K)-I.23, GhS-II.31, KKH-53, HP(ms.)-II.133, HTK-VII.6, RY-23:39-40, YSC-II.46,p.84, ŚTN-36, TśU-41, VS-I.78, HR-III.73, JT-*I.23, KT-II.46,p.243, YRP-p.3*, BrYs-III.36, HS-āsana-38, HSC(ms.)-5,p.30, ŚYK-13, MtS-III.8-10, SCA-16, YAs-66, Yci(G)-II, YMP-29, SVY-33,p.355, YuB-VI.16, A-5, Yci(ś)-76, ANi, YRah(N)-II.15, V-p.884, AbS-31:31, NPu-33:112, BrNPu, MPu-VI.47,VIII.20, SSS-34, SŚe-12, HP(V)-39, JCM-7158.



*kukkuṭāsana*-i

ANi, HP(V)-39 calls this as *kurkuṭāsana*.

RY-23:43-45 and V-p.884-885 describe this technique of *kukkuṭāsana*-i under the title of *lolāsana*-i.

*ANa-22 calls kukkuṭāsana-i* as *sthala-kūrmāsana*.

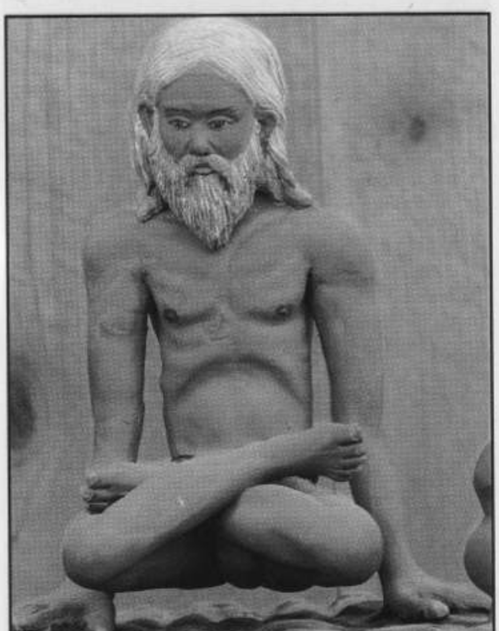
When one holds wrist with one hand and balances in *kukkuṭāsana*-i, it is called *paṅgu-kukkuṭāsana* according to KKH-54 and ŚTN-112.

See *paṅgu-kukkuṭāsana* for illustration.

According to HP(ms.)-II.167-168 this is *hamsāsana*-ii.

Cf. *jālandhara-āsana.*

ii) JCM-7144 illustrates *kukkuṭāsana* without inserting arms between thighs and calves. Hands are placed on two sides and with their help the body is lifted up while legs are crossed in *padmāsana.*



*kukkuṭāsana*-ii

It is also called *utthita-padmāsana.*

In ANi instead of *kukkuṭāsana*, the word *kurkūṭa* is used.

Cf. *baddha-kukkuṭāsana.*

*śrīnivāsa* in HR-III.17 mentions five varieties of *kukkuṭāsana*, namely, *pacaculī-kukkuṭa, ekapāda-kukkuṭa, ākārita-kukkuṭa, bandhaculī-kukkuṭa.*

In HR-III.73 we find a description of *kukkuṭāsana* which resembles the technique of *paṅgu-kukkuṭāsana* described in KKH-54, but which is this variety of HR, is not clear.

In RY-43:28 two varieties of this *āsana* are mentioned as *baddha-kukkuṭāsana* and *mahā-kukkuṭāsana*, but not described.

YRah(N)-II.17 mentions *ūrdhva-kukkuṭa* for which see the title.

iii) Sit in squatting position with feet together. Insert hands in between thighs and calves (AR-25:4243)).

This is same as *kurakaṭa-āsana.*

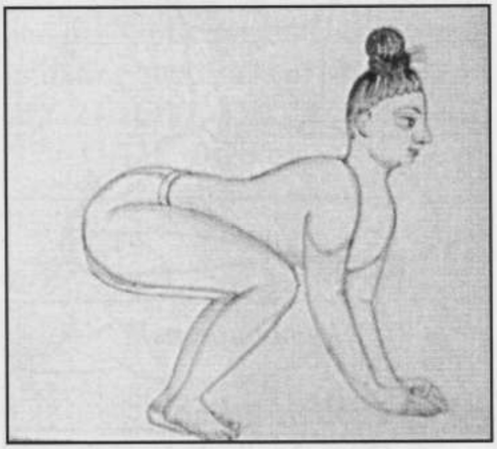
See illustration of *kurakaṭa-āsana.*

According to AR-25:4233, when feet are kept separated in this *āsana*, it is *vikaṭāsana*-ii.

**kukkuṭoḍḍāna**

Place hands on ground and raise feet up with a jump and come down.

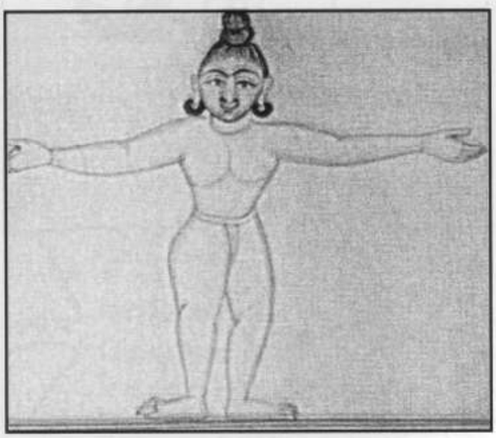
Repeat this several times (KKH-37, ŚTN-88).



*kukkuṭoḍḍāna*

**kulāla-cakrāsana**

Stand straight. Spread hands on the sides and move round and round (KKH-90, ŚTN-98).



*kulāla-cakrāsana*

**kulālipāva-āsana**

From an illustration given in NS-76, the technique and description resemble that of *bhadrāsana*-i.



*kulālipāva-āsana*

**kulyāsana**

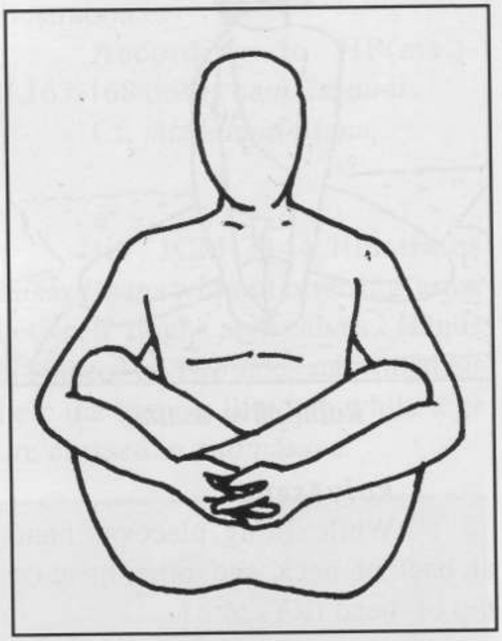
While sitting, place one hand at back of neck and other hand on top of head (RY-24:31).



*kulyāsana*

***kumadha-āsana***

Sit in *padmāsana* by crossing the legs. Take two hands under thighs, raise knees and form a finger-lock. Hold this position and direct the gaze at tip of nose (ANa-29).

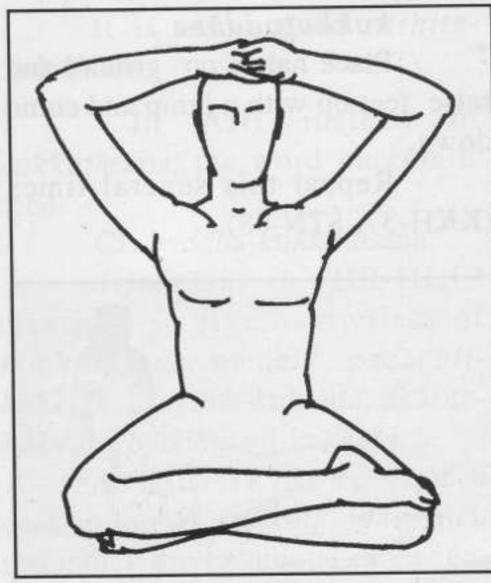


*kumadha-āsana*

Same as *padma-prakāśāsana*-i.

***kumbhīrāsana***

Place one foot over other and two hands on head and stay like a vessel (RY-24:11-13).



*kumbhīrāsana*

***kuṇḍalī-āsana***

From the illustration given in NS-24 the technique may be described as follows:

Stand with feet little apart.

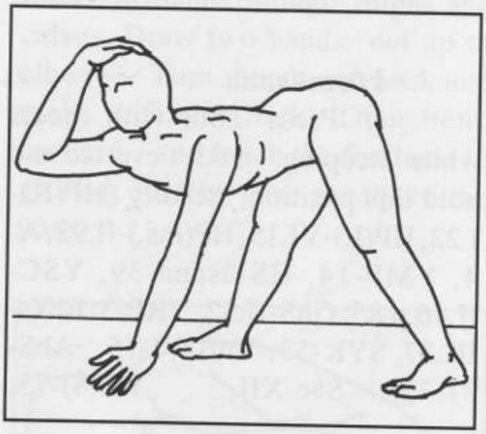


*kuṇḍalī-āsana*

Bend backwards and insert two hands between thighs from behind. Direct the gaze at tip of nose.

***kuñjarāsana***

Standing on both feet and one hand, place one hand on head imitating the trunk of an elephant (RY-24:16-17, ŚYK-78, Yci(G)-II, NPu-33:112, BrNPu).



*kuñjarāsana*

***kuñjikāsana***

Mentioned in HP(ms.)-II.71 but the folio describing the technique is missing.

***kurakala-āsana***

Described in HP(ms.)-II.121. It is same as *kurarī-āsana*.

See *kurarī-āsana* for illustration.

***kurakaṭa-āsana***

Sit in squatting position with knees raised. Take hands from outside and put them under knees in such a way that opposite elbows are grasped with hands. Fix the gaze at tip of the nose (JP-325-327, YMS-84).



*kurakaṭa-āsana*

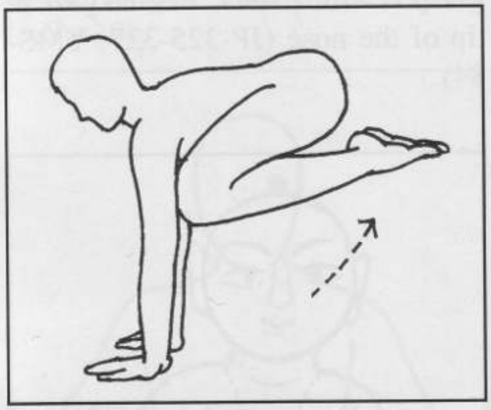
The same *āsana* is known as *karakaṭī-āsana* in AYG-77.

According to AR-25:4234 this is also called *kukkuṭāsana*-iii.

***kurarī-āsana***

Place hands on ground with fingers spread out. Place knees on

upper arms and join feet together. Raise the whole body supporting on hands without touching heels to buttocks. Look in front (HP(ms.)-II.121).



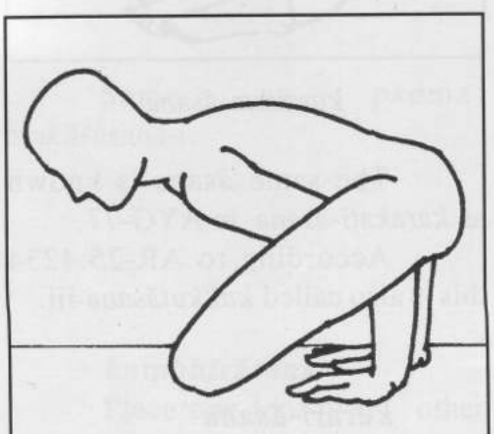
*kurarī-āsana*

It is also named *kurakala-āsana.*

See *bakāsana*-ii.

**_kurkaṭa-āsana_**

Adopt *padmāsana.* Insert



*kurkaṭa-āsana*

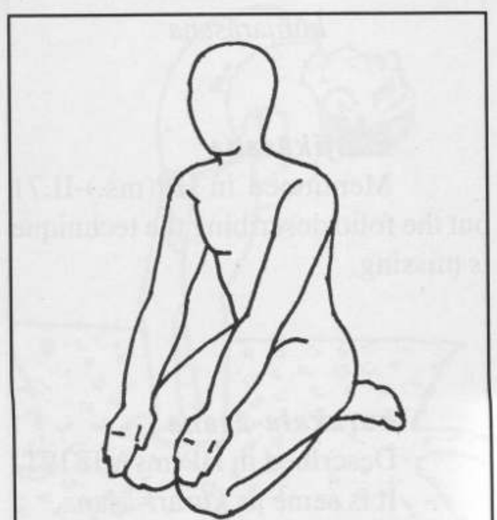
hands between knees and thighs. Place knees on ground and bend the body forward on ground (JM-I.53).

**_kurkūṭa-āsana_**

This is a synonym for *kukkuṭāsana*-i as described in ANi, HP(V)-39 for details of which see *kukkuṭāsana*-i.

**_kūrmāsana_**

i) Press anus with heels while keeping ankles everted and hold this position steadily (HP(K)-I.22, HP(L)-VI.15, HP(ms.)-II.92, A-4, YMP-14, HS-āsana-39, YSC-II.46,p.85, GhS-II.32, YRP-3, BrYs-III.37, ŚYK-53, YuB-VI-15, AbS-31:31, SŚe-XII, Yci(Ś)-75,



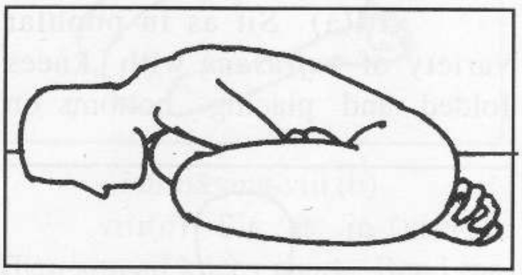
*kūrmāsana*-i

HPD-3, HP(V)-38, Yci(G)-II, HSC-32, HTK-VII.20, RY-24:9, VS-I.80, JT-I.22, YRn-29, NPu-33:112, BrNPu, MPu-VIII.18, HR-III.15).

This is called *yogāsana*-iv in TśU-38 when ankles are crossed.

ii) JP-348-350, HP(ms.)-II.146, ANa-21, JM-I.54-55 give another technique as follows:

First assume *padmāsana*. Insert two hands through thighs and calves. Draw two hands out up to elbows. Turn hands on back and make a finger-lock. Then bend forward and touch the forehead to ground. Fix the gaze at tip of the nose.

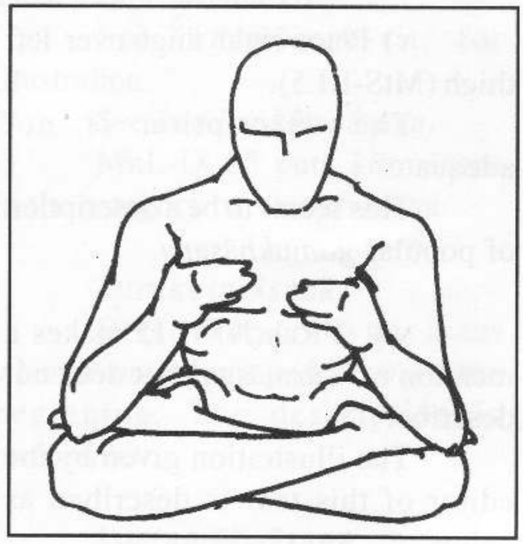


*kūrmāsana*-ii

JM does not suggest forward bending in this variety of *kūrmāsana*-ii.

iii) But BrYs-III.38-39 describes it differently as follows:

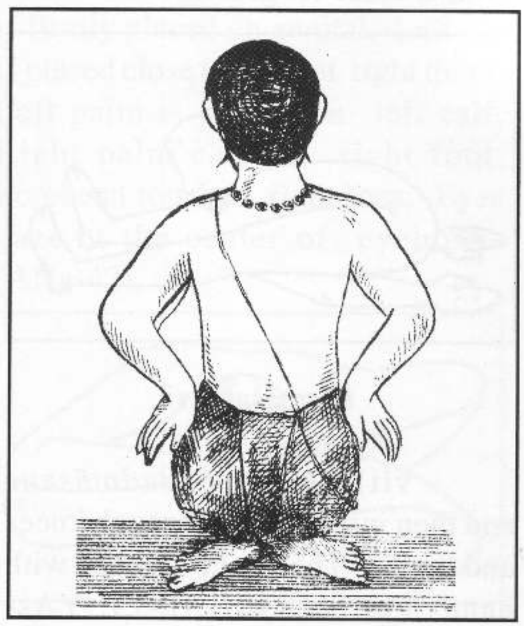
According to this text, first assume *kukkuṭāsana* and place the head and chest on ground. Raise the head a little and look forward. Then withdraw hands inserted and place them in respective armpits and elbows touching knees.



*kūrmāsana*-iii

iv) Another variety:

Press anus with pair of heels



*kūrmāsana*-iv

and keep ankles everted. Place hands over respective hips (SCA-66, KT-II.46,p.247).

v) Place right thigh over left thigh (MtS-III.5).

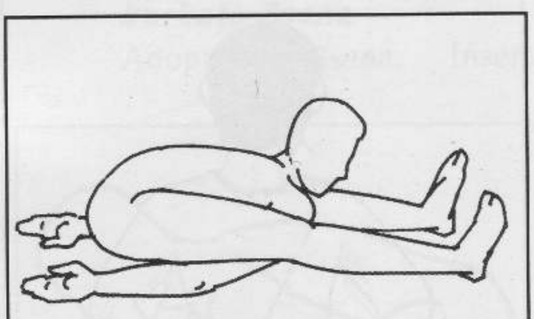
The description is not adequate.

This seems to be a description of popular *gomukhāsana*.

vi) YRah(N)-II.15 makes a mention of *kūrmāsana* but does not describe.

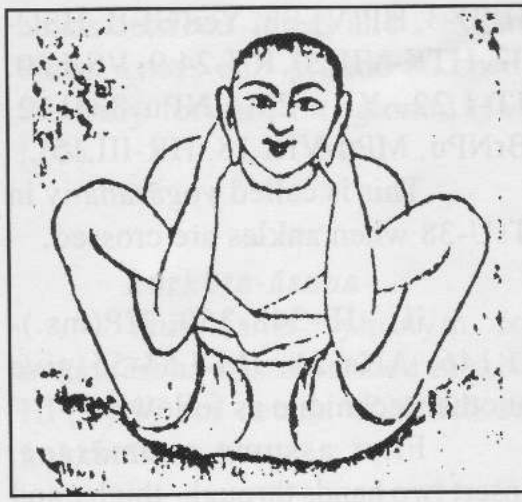
The illustration given by the editor of this text is described as below:

Sit on floor with legs extended. Bend the trunk and head forward and insert hands under thighs and extend them backwards. Chin is close to ground.



*kūrmāsana*-vi

vii) Assume *padmāsana* and then insert hands through knees and thighs. Then hold the neck with hands (YRah(N)-III.18-19, YAs-105).

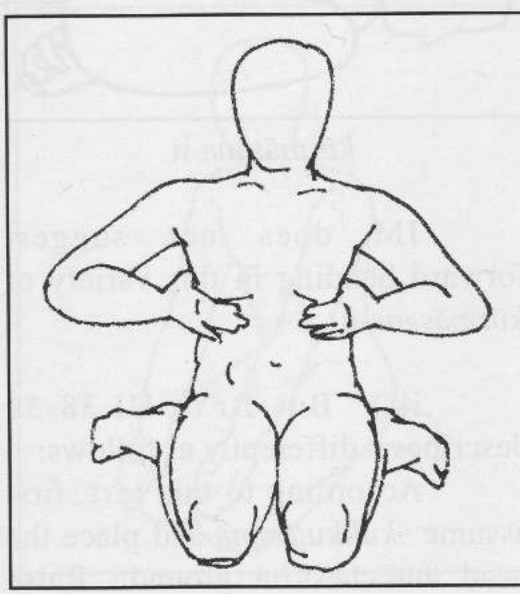


*kūrmāsana*-vii

This is also called *uttāna-kūrmāsana*-ii.

viii) SVY-40,p.361 provides four variations of *kūrmāsana*:

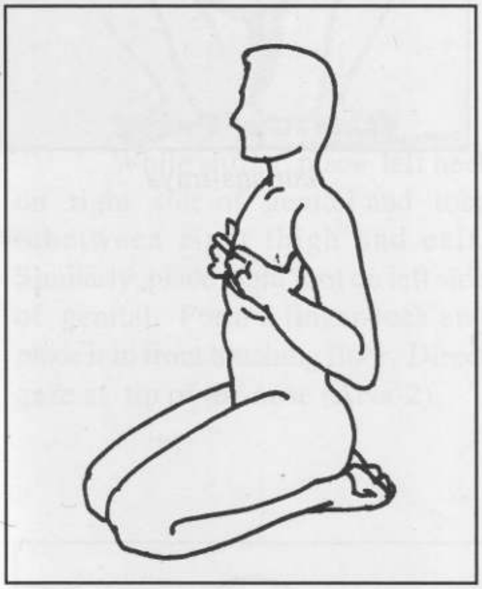
viii(a) Sit as in popular variety of *vajrāsana* with knees folded and placing bottoms on



*kūrmāsana*-viii (a)

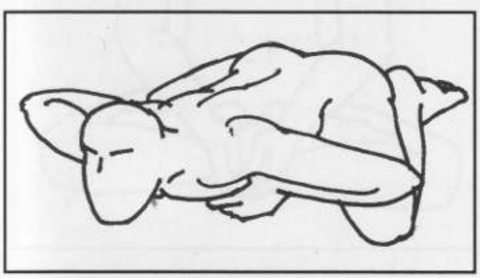
heels. Place pair of heels on floor and toes projecting outwardly. Place palms on chest in such a way that only four fingers are visible. Insert thumbs under armpits.

viii(b) One sits on heels. Rest is as *kūrmāsana*-viii (a) above.



*kūrmāsana*-viii (b)

viii(c) Sit as in (viii(a). Then spread knees apart. Bend the body forward and place chest on ground. Wide open knees so that elbows touch knees.



*kūrmāsana*-viii(c)

viii(d) *uttāna-kūrmāsana*-ii— Perform *kukkuṭāsana*-i and raise hands to encircle the neck. This is same as *kūrmāsana*-vii.

See *kūrmāsana*-vii for illustration.

See *baddha-kūrmāsana.*

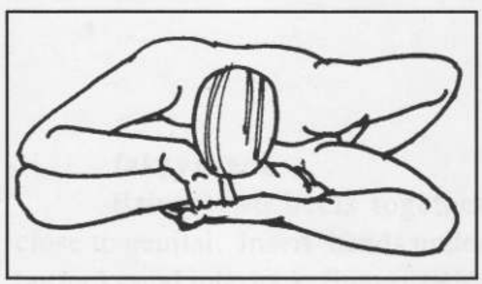
MnL-IX.25 puts *kūrmāsana* in the category of *vaiṣṇavāsana.*

### *kurukuṭa-āsana*

HP(D)-3 describes this *āsana* wherein one adopts *padmāsana* in the beginning. The description is inclomplete.

### *kuṣṭamālī-āsana*

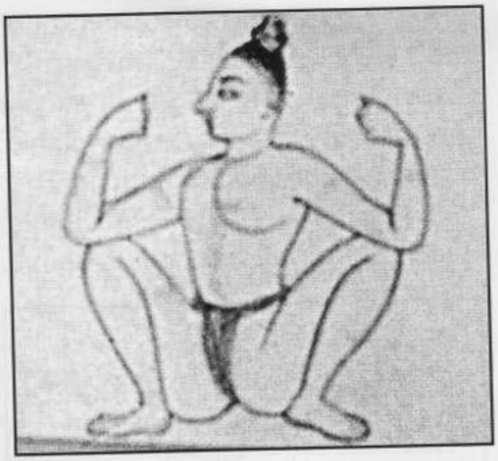
Sit on ground with palms placed under anus. Fold left leg and place it under left wrist. Place right leg on generative organ, so that feet touch each other. Heel (right) is firmly placed on genital. Left leg is placed close to base of right thigh. Left palm is placed on left calf. Right palm catches right foot. Forehead touches right toes. Eyes gaze at the center of eyebrows (ANa-42).



*kuṣṭamālī-āsana*

***kuṭṭana-traya***

According to KKH there are three types of *kuṭṭana* namely, *doḥ-kuṭṭana*, *ūru-kuṭṭana* and *pārśva-kuṭṭana* which are effected by fists, arms and heels by striking on ground (ŚTN-120, KKH-51).



*kuṭṭana-traya*

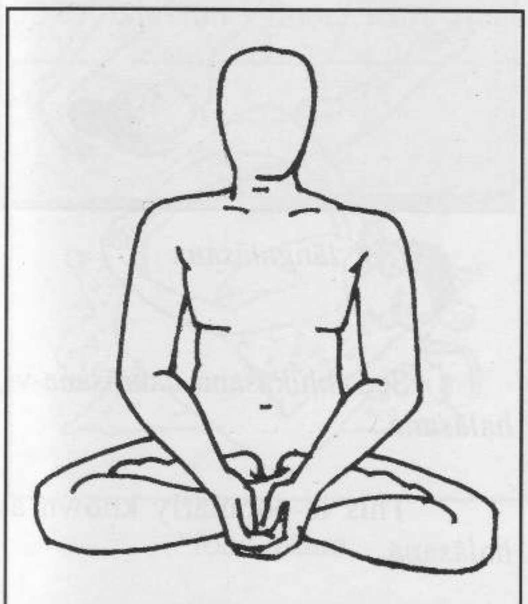
# L

***lagaḍaśāyī***

Mentioned in the Commentary of HMY-IV.134 but not described.

***laghu-svastikāsana***

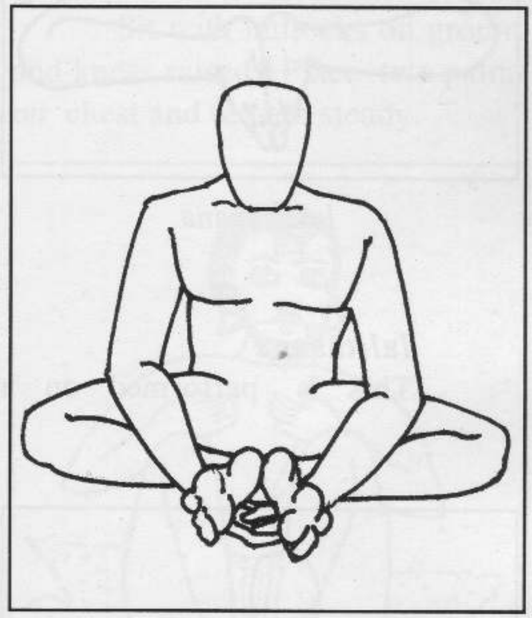
While sitting, place left heel on right side of genital and toes inbetween right thigh and calf. Similarly, place right foot on left side of genital. Form a finger-lock and place it in front touching floor. Direct gaze at tip of the nose (ANa-2).



*laghu-svastikāsana*

***lakṣmī-āsana***

In sitting bring two soles together keeping toes apart and heels on ground. Hands are interlocking below the feet. Touch the inner side of feet to genital. Fix the gaze at tip of the nose (AYG-50).

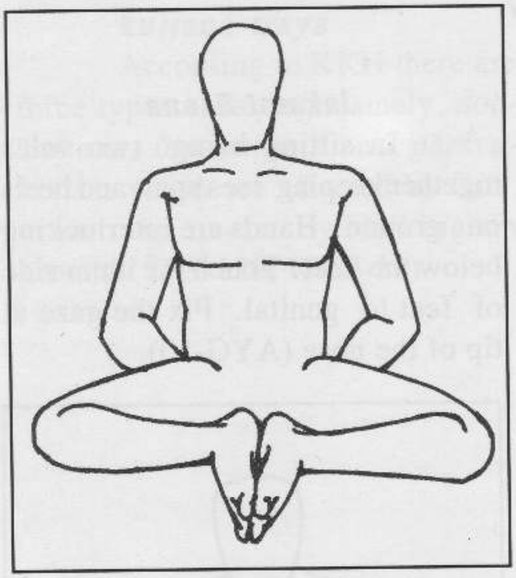


*lakṣmī-āsana*

The technique resembles *bhadrāsana*-i.

***lakṣyāsana***

Bring two heels together close to genital. Insert hands under buttocks and interlock fingers (RY-24:30).

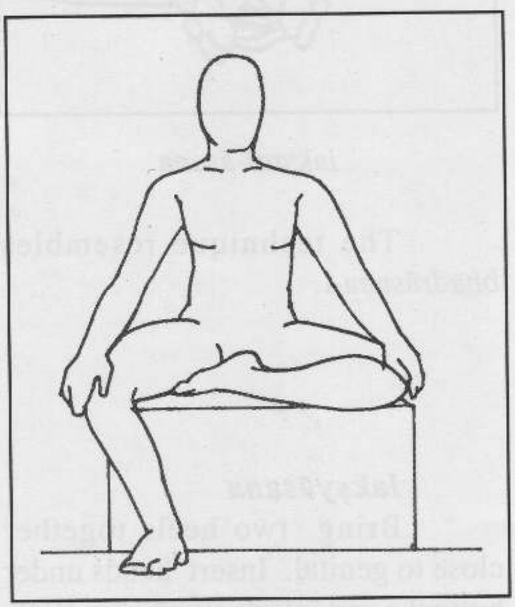


*lakṣyāsana*

***lalitāsana***

This is performed on a pedestal. Bend one leg in knee and allow other leg to hang down. It is usually seen adopted by goddesses when sitting with their consorts (HW-vol.I,p.75).

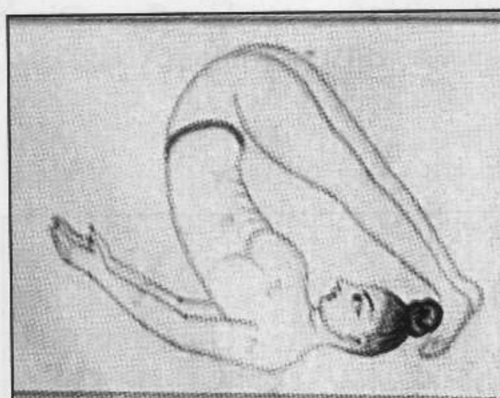
When both legs hang it is called *pīṭhāsana*-ii or *pralamba-pāda-āsana*.



*lalitāsana*

***lāṅgalāsana***

Lie supine. Raise legs and trunk. Place feet beyond head touching the floor. Join hands and extend them on the back and rest on neck (ŚTN-17, KKH-15).



*lāṅgalāsana*

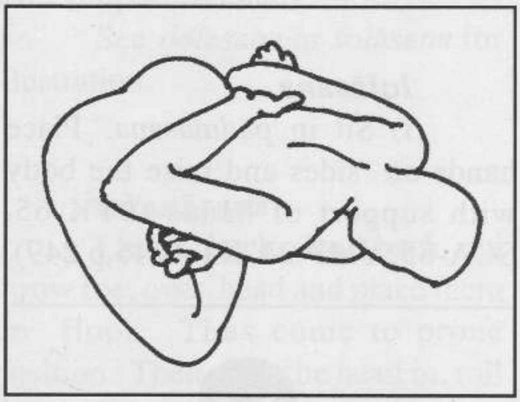
See *abhikāsana*, *cakrāsana*-vi, *halāsana*.

This is popularly known as *halāsana*.

The meaning of *hala* and *lāṅgala* is plough.

***līlāsana***

Sit in *padmāsana* by crossing legs. Take right hand over back and hold left upper arm. Take hold of right big toe by left hand and bring head on left knee. Direct gaze at the tip of nose (ANa-19).



*līlāsana*

Cf. *kamodāsana.*

***lohā-āsana***

Sit on floor with legs



*lohā-āsana*

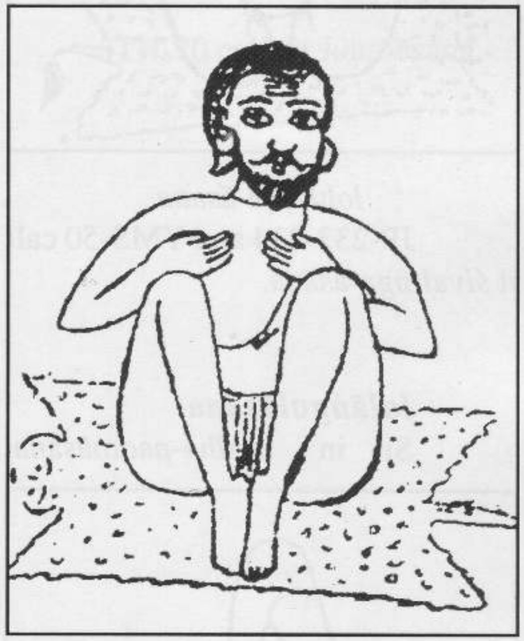
extended. Draw two heels closer keeping knees far apart on floor. Hold hands at back and touch head on heels (NS-69).

This has similarity with *hālipāva-āsana*-i.

***lohapātra-āsana***

From an illustration given in NS-74 the technique can be described as follows:

Sit with buttocks on ground and knees raised. Place two palms on chest and remain steady.



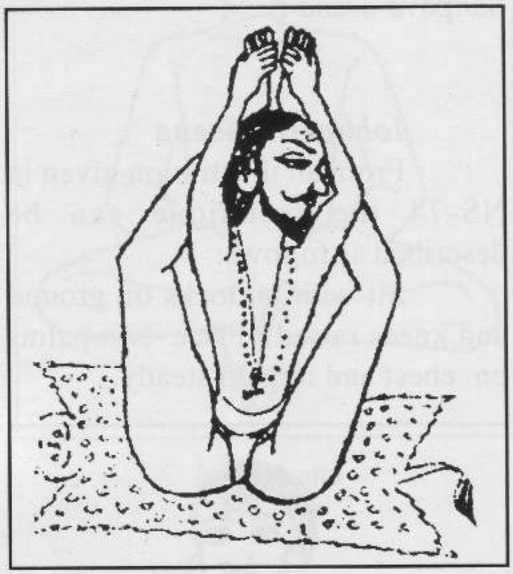
*lohapātra-āsana*

***lohā-ṭīṭa-āsana***

From the illustration given in NS-50 the technique consists of:

While sitting, raise both legs over head with help of hands. Toes

are held with hands forming fists and the gaze is fixed at tip of the nose.

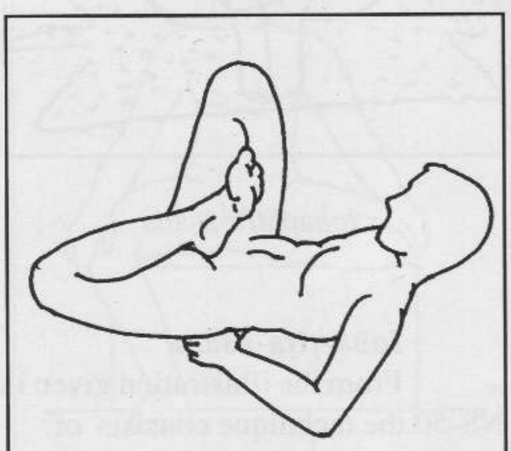


*lohā-ṭīṭa-āsana*

JP-233-234 and YMS-50 call it *śivaliṅga-āsana*.

***lolāṅgulāsana***

Sit in *ardha-padmāsana*.

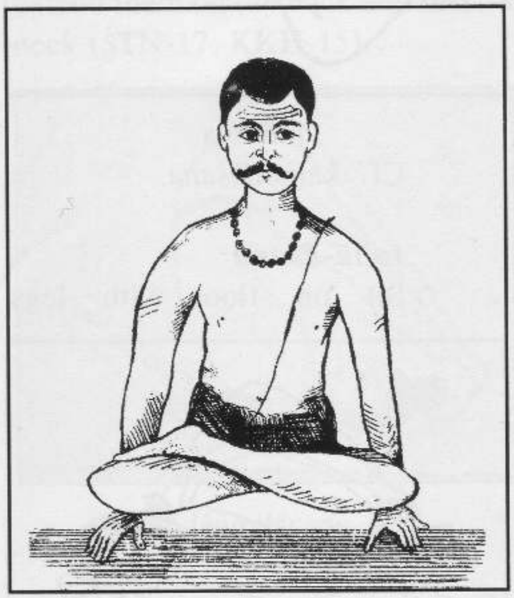


*lolāṅgulāsana*

Then lie on back and forming fists of two hands place them under buttocks. Raise head and try to bring chin in jugular notch forming *jālandhara-bandha* and hold this position comfortably (ŚYK-86).

***lolāsana***

i) Sit in *padmāsana*. Place hands on sides and raise the body with support of hands (ŚYK-65, SCA-85, YMP-24, KT-II.46,p.249).



*lolāsana*-i

This is variously named as *dolāsana*, *utthita-padmāsana*, *uttamāṅgāsana*-iii and *cañcalāsana*.

RY-23:43-45 and V-p.884-885 describes this *āsana* as *kukkuṭāsana*-i.

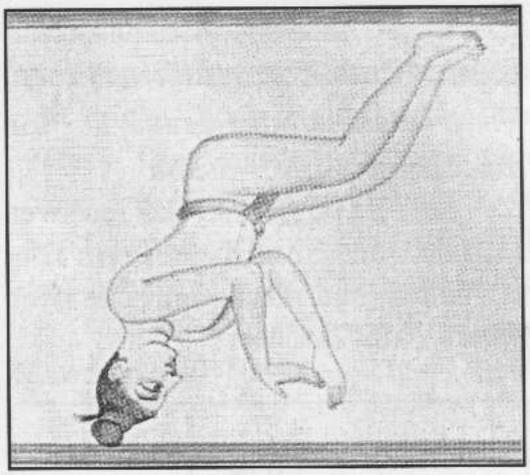
Cf. *vaiśākhī-āsana.*

ii) SYK-65 provides a different variety of *lolāsana* which is same as *ḍolasana* or *tolāsana* of SVY-55 wherein one is supposed to sit in squatting and raise the body up with support of hands.

See *ḍolasana* or *tolāsana* for illustration.

***luṭanāsana***

Lie on back. Roll back and throw feet over head and place them on floor. Thus come to prone position. Then tuck the head in, roll forward and come to supine position. Repeat this several times (KKH-22).



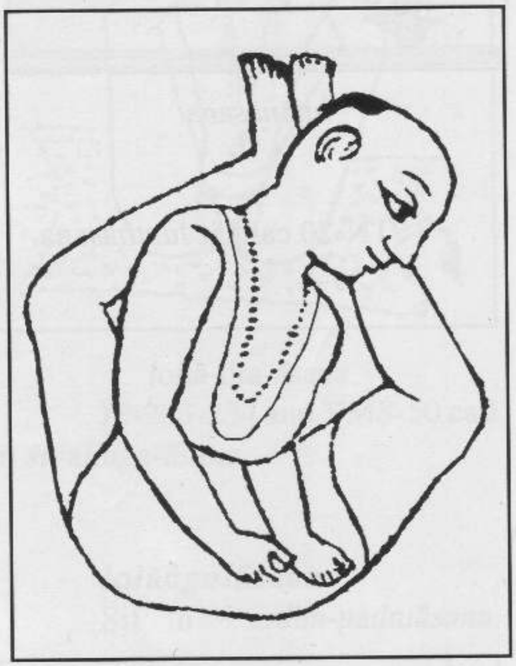
*luṭanāsana*

ŚTN-20 calls it *lunṭhāsana.*

## M

**macchandra-āsana** or **macchandra-pīṭhi-āsana**

i) Sit on floor. Take feet over shoulders and cross them. Form fists of hands and place them one over other (YMS-28).



*macchandra-āsana* or *macchandra-pīṭhi-āsana*-i

This is same as *pūrvāsana* and *matsyendrāsana*-iii.

ii) A variation of this *āsana* is described in JP-235-238 which is same as *macchendra-āsana*-i of YMS-51.

This is same as *macchendra-āsana*-i.

See *macchendra-āsana*-i for illustration.

iii) JP-91-94 gives a different variety of this *āsana* wherein one places the right foot at the left thigh. Left hand is winding through the back to catch the right leg. Left foot is placed on the right knee. Right hand is palced outside the left knee to catch hold of the left foot.

This technique is same as *macchendra-āsana*-ii illustrated by JP(L)-12.

See *macchendra-āsana*-ii for illustration.

**macchendra-āsana**

i) Sit on the floor and fold the knees. Place the right foot on the left thigh keeping the heel very close to the body. Left foot is placed on the right thigh. Catch hold of the toes with the hands and place the head on the ground (YMS-51).

[This practice is *yoga-mudrā-āsana*].

This description appearing in YMS-51 does not match with the illustration supplied in YMS-51, but it matches with the illustration of *macchindra-āsana*-i appearing in JP(L)-46.

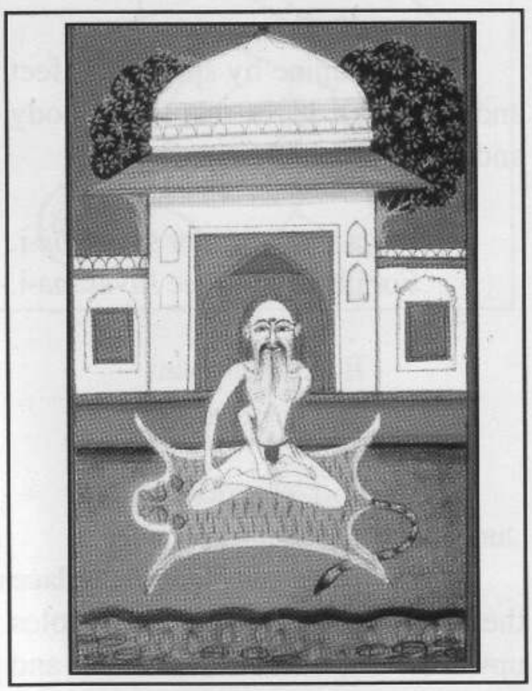
See *macchindra-āsana*-i for illustration.

YMS-51 provides an illustration of *macchendra-āsana* wherein one knee is put over other and feet are joined under bottoms with hands firmly holding them. Head is bent forward to knee.



*macchendra-āsana*-i

ii) JP(L)-12 illustrates this



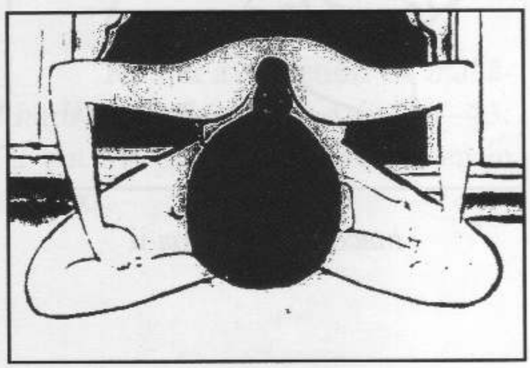
*macchendra-āsana*-ii

*āsana* wherein one bends right leg at the knee to place the foot at the base of left thigh. Then bends left leg and places foot over right knee. One catches hold of left foot with right hand, winds left hand over the back and catces right leg. One sits upright.

This is same as *macchandra-āsana*-iii of JP-91-94.

***macchindra-āsana***

i) JP(L)-46, ANa-27 provide an illustration of this *āsana* which consists of placing of right foot on left thigh in such a manner that the heel touches the groin. Left heel is placed on right knee. One catches hold of big toes with opposite hands and then bends head on ground.



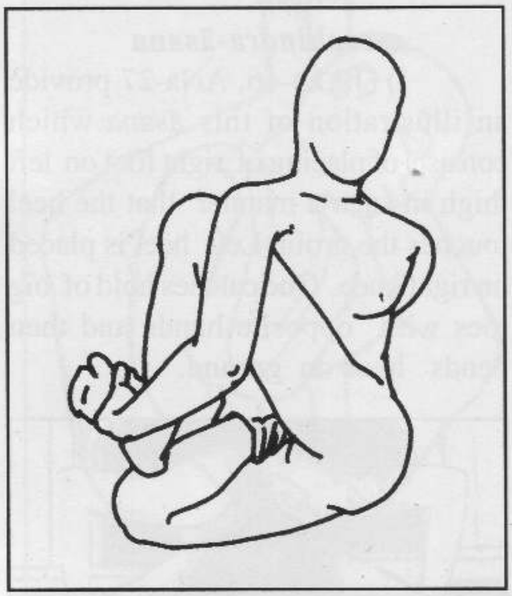
*macchindra-āsana*-i

In ANa-27 this is also called as *matsendra-āsana*.

This is same as *macchandra-āsana*-ii and *macchendra-āsana*-i (*yoga-mudrā-āsana*).

ii) JP(L) provides a description and illustration of this *āsana* as follows:

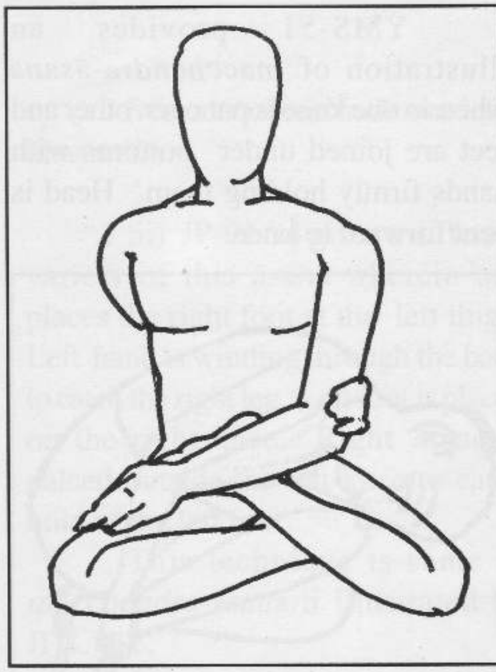
Bend right leg and place foot on the base of left thigh. Bend left knee and place foot over right knee. Take right hand outside left knee and catch left foot. Fully twist the body towards left and winding left hand over back and hold right leg.



*macchindra-āsana*-ii

**macchindra-pīṭha**

Place left heel at the navel, right foot under left thigh. Take right hand over back and catch hold left elbow. Left hand is placed over right thigh. Eyes are fixed at the center of eyebrows (JM-I.57-58).



*macchindra-pīṭha*

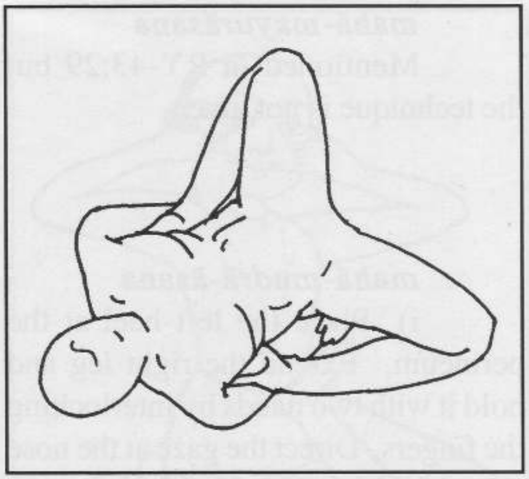
**maḍā-āsana**

Lie supine by spreading feet and hands. It gives rest to the body and mind (JM-I.64-65).

It is a synonym for *śavāsana*-i. For illustration see *śavāsana*-i.

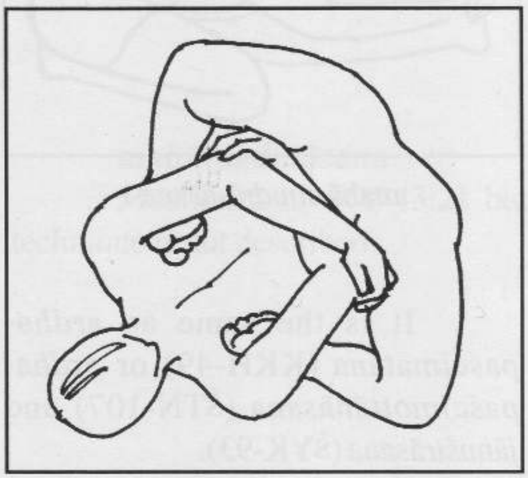
**madhupāsana**

i) Raise two feet and place them in two arm-pits turning soles upwards. Take hands over back and catch hold arms. Lie on **back-i,**



madhupāsana-i

ii) or on **belly-ii** and direct the gaze at the nose (HP(ms.)-II.172-174).



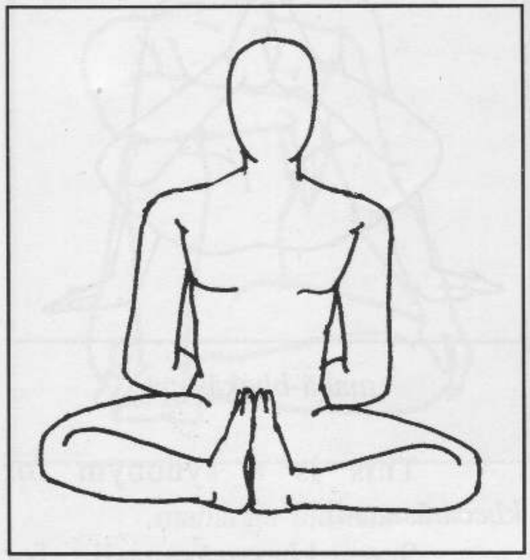
madhupāsana-ii

***madhyāsana***

Mentioned in MPu-VIII.17 but not described.

***mahā-bhadrāsana***

Assume *bhadrāsana.* Then project everted feet forward and fix them above the perineum. Palms are cupped over the back (HTK(c)- 28-29,F.59b).

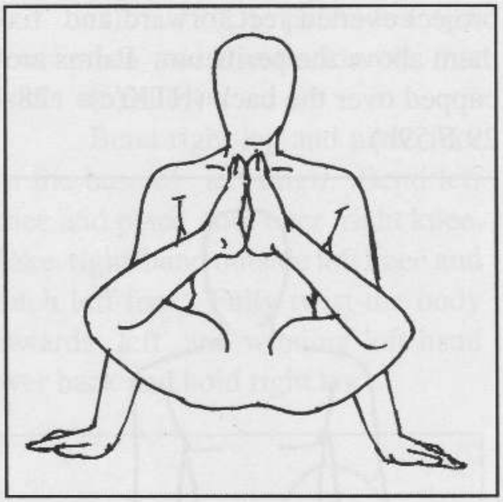


*mahā-bhadrāsana*

This is a variation of *mahā-bhadrāsana* mentioned in RY-43: 23 but the technique is not given in this text.

***mahā-bhekāsana***

Whole body is lifted in the air with support of hands after keeping legs over chest (RY-23:65, V-p.885).



*mahā-bhekāsana*

This is a synonym for *khecarāsana*-ii.

See *khecarāsana*-ii for illustration.

Cf. *bhekāsana*-i.

***mahā-cakrāsana***

A variety of *cakrāsana* as mentioned by RY-43:25 which is not described.

***mahā-kārmukāsana***

One of the two variations of *kārmukāsana*.

Mentioned in RY-43:24 but the technique is not described.

***mahā-kukkuṭāsana***

Mentioned in RY-43:28 but the technique is not described.

***mahā-mayurāsana***

Mentioned in RY-43:29 but the technique is not given.

***mahā-mudrā-āsana***

i) Place the left heel at the perineum. Extend the right leg and hold it with two hands by interlocking the fingers. Direct the gaze at the nose (JP-105-106, AYG-59, YMS-7).



*mahā-mudrā-āsana*-i

It is the same as *ardha-paścimatāna* (KKH-49) or *ardha-paścimottānāsana* (ŚTN-107) and *jānuśirāsana* (ŚYK-93).

ii) YMS-100 illustrates this *āsana* differently as follows:

Place left heel at perineum and right heel over navel. Close ears, eyes and mouth with fingers.



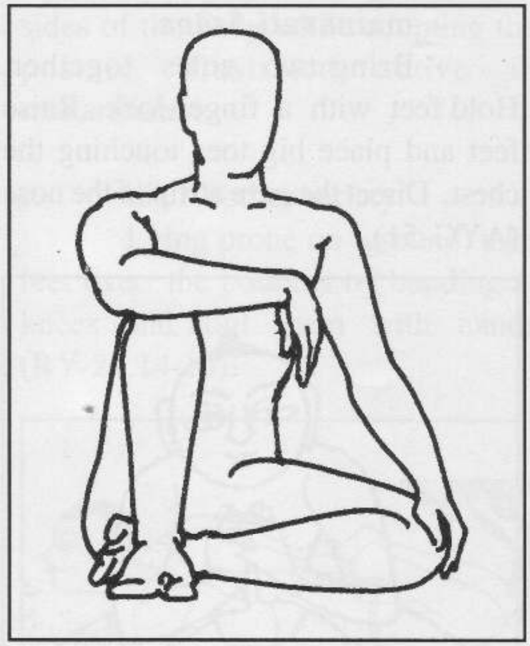
*mahā-mudrā-āsana*-ii

**mahā-padmāsana**

Mentioned in RY-43:21 but technique is not described.

**mahārāja-līlāsana**

Bend either knee and keep it raised while placing other knee bent on ground. Feet are kept together. Place hands on respective knees (GIRTC-p.22).



*mahārāja-līlāsana*

It is also called *ardha-paryaṅkāsana, mālakī-āsana* and *rāja-līlāsana* (HW-vol.I,p.75).

**mahā-svastikāsana**

Mentioned in RY-43:22 but not described.

**mahā-vīrāsana**

Mentioned in RY-43:27 but not described.

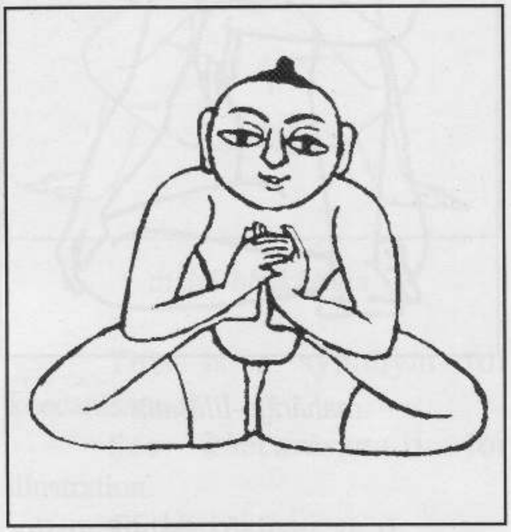
See *vīrāsana.*

**mahā-yogeśvarāsana**

Mentioned in the RY-43:26 but the technique not described.

***mainàvatī-āsana***

Bring two soles together. Hold feet with a finger-lock. Raise feet and place big toes touching the chest. Direct the gaze at tip of the nose (AYG-51).

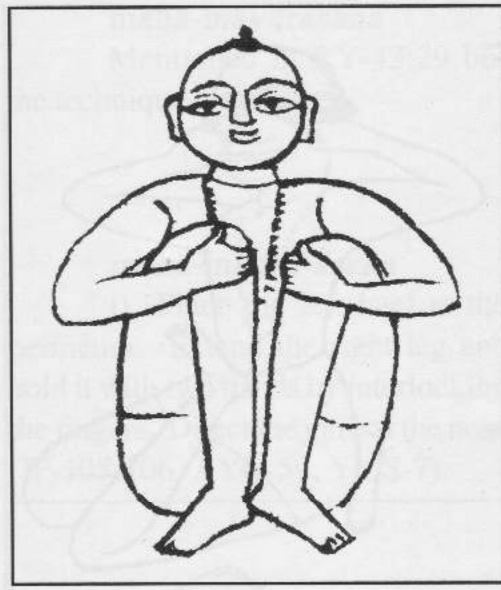


*mainàvatī-āsana*

It is same as *gopicanda-āsana*-i.

***mākaḍa-āsana***

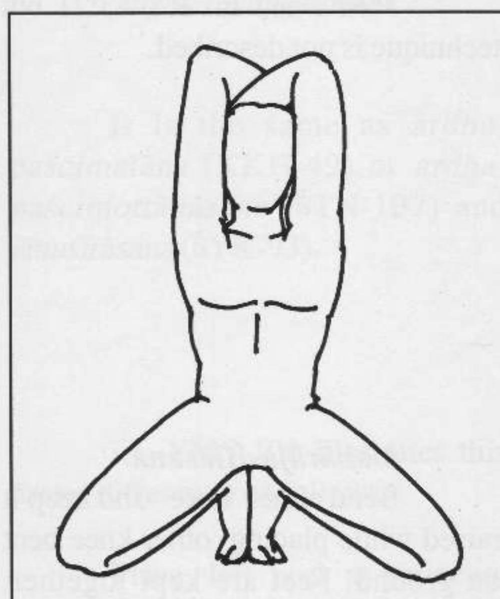
i) Squat on floor with feet together. Soles are touching ground and knees are raised vertically. Heels are pressing anus. Hold two knees with hands and direct the gaze between eyebrows (YMS-42).



*mākaḍāsana*-i

It is called *pīṭhāsana*-i.

ii) JP-125-127, JP(L)-20 provide an illustration of this *āsana*

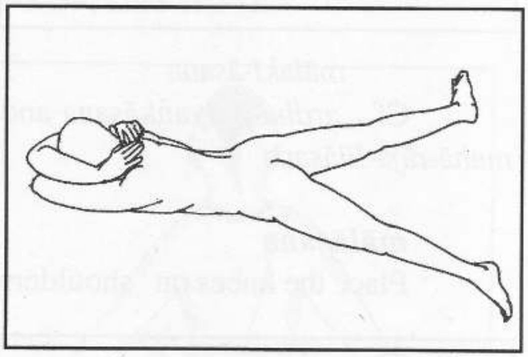


*mākaḍa-āsana*-ii

wherein one joins the feet together and keeps the toes pointing downwards while sitting on the heels. Knees are kept on the floor. Hands are crossed over the back behind the head.

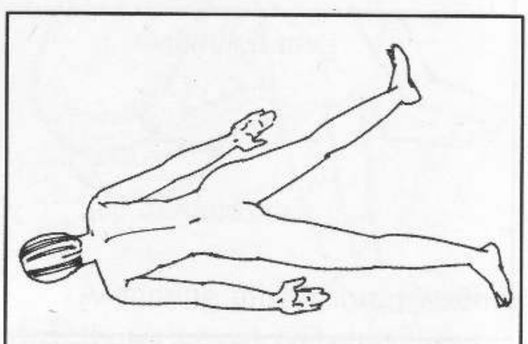
**makarāsana**

i) Lie prone, chest touching the ground and two legs spread apart. Hold the head between two arms (GhS-II.40, YMP-34, BrYs-III.47, HS-āsana-47, ŚYK-18, YRah(N)-II.19, NPu-33:114, BrNPu).



*makarāsana*-i

ii) According to KT-II.46,p.244 hands should be placed by

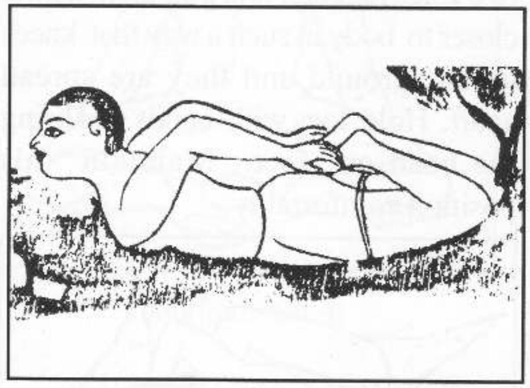


*makarāsana*-ii

sides of the body while adopting the posture illustrated above in *makarāsana*-i.

iii) Another variety:

Lying prone on ground, take feet over the bottoms by bending at knees and hold them with hands (RY-24:14-15).

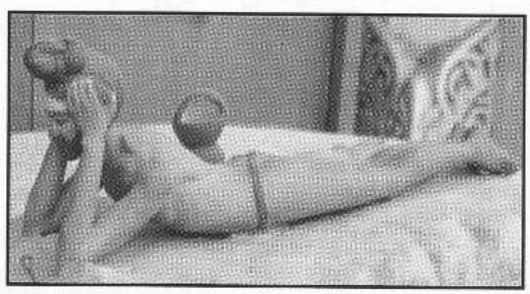


*makarāsana*-iii

This is same as *dvi-kakudāsana*.

iv) JCM-7173 illustrates a different technique which resembles *nirālambanāsana* as follows:

Lie prone with feet together. Raise head and support it with hands at temples.



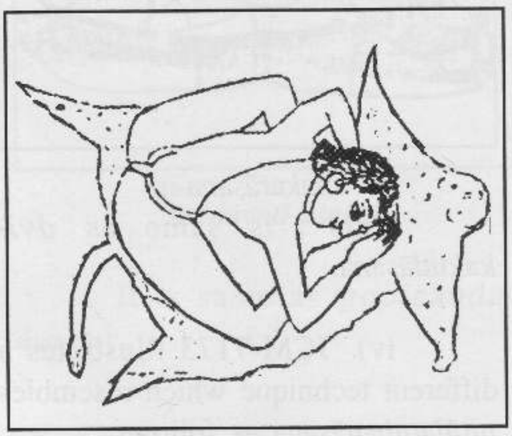
*makarāsana*-iv

This is also known as *nirālambanāsana*.

**mālākāra-āsana**

From an illustration given in NS-82, the technique may be described as follows:

Sit with legs extended. Bring two soles together and pull them a little closer to body in such a way that knees touch ground and they are spread apart. Hold toes with hands and bring the head on feet. Maintain this position comfortably.

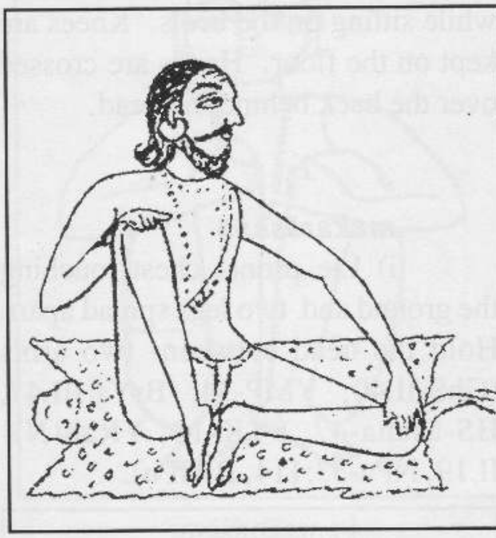


*mālākāra-āsana*

Cf. *bhagna-pātra-āsana*.

**mālakī-āsana**

Sit with one knee raised and other knee on ground keeping two feet together. Place two hands on respective knees and sit straight (NS-66).

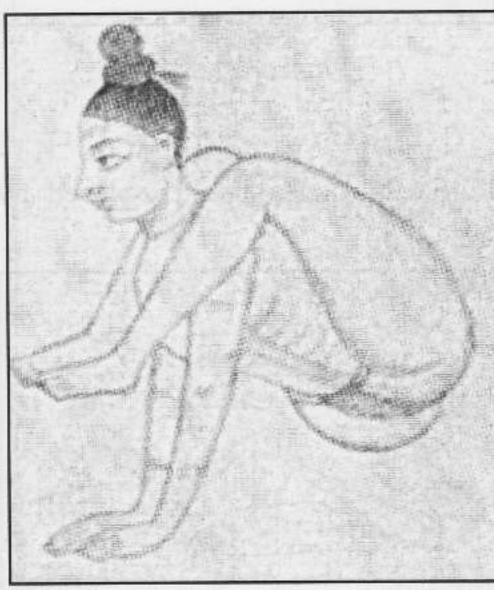


*mālakī-āsana*

Cf. *ardha-paryaṅkāsana* and *mahā-rāja-līlāsana*.

**mālāsana**

Place the knees on shoulders

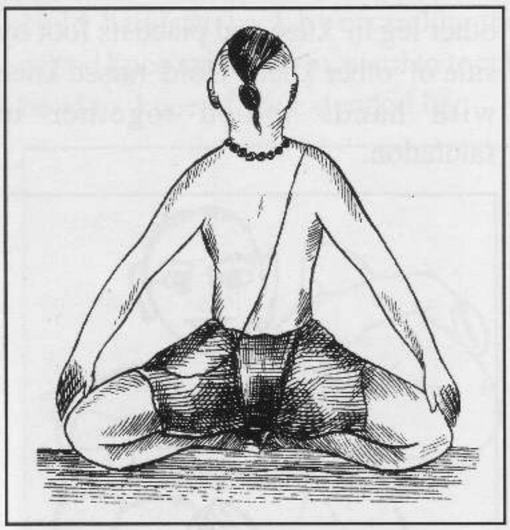


*mālāsana*

in such a way that feet are close to chest. Place hands on ground. Hold the position comfortably (KKH-57, ŚTN-44).

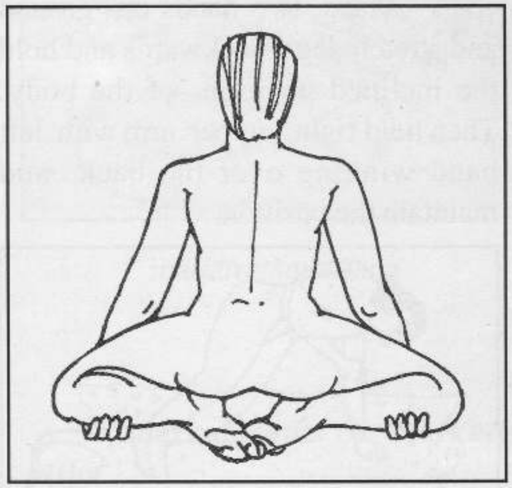
**maṇḍūkāsana**

i) Bend legs in knees and place soles of feet under buttocks, two big toes touching each other. Keep knees wide apart and place hands on knees (SCA-81, KT-II.46,p.249, BrYs-III.43, HS-āsana-41, ŚYK-57, YAs-39, GhS-II.34).



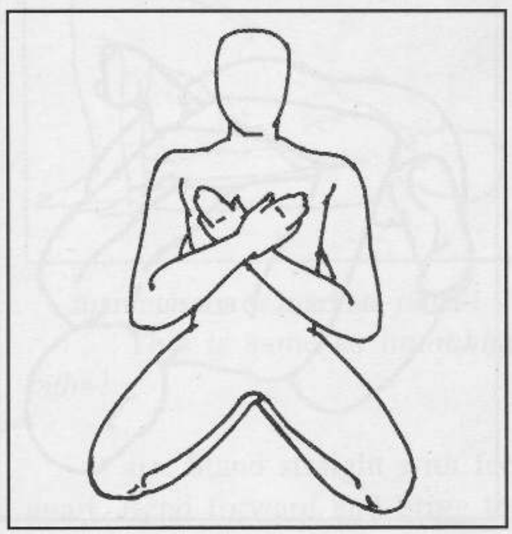
*maṇḍūkāsana*-i

ii) HR-III.55 suggests that hands should be placed under knees after adopting the posture given in *maṇḍūkāsana*-i.



*maṇḍūkāsana*-ii

iii) SVY-34,p.356 describes this *āsana* wherein one sits on the heels with the feet everted and knees spread apart on ground. Hands are folded on the chest or kept on knees.



*maṇḍūkāsana*-iii

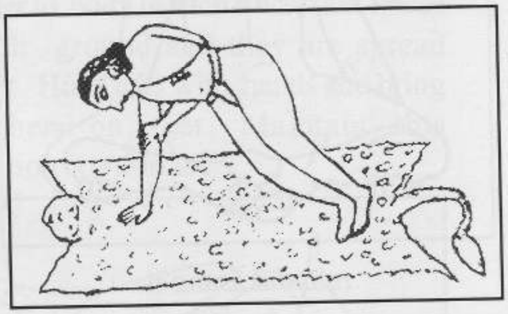
See *dardurāsana*.

Assuming this posture, when folded elbows are palced behind head, it forms *uttāna-maṇḍūkāsana*.

***maṇḍūki-pāva-āsana***

From the illustration given in NS-26 the technique may be described as follows:

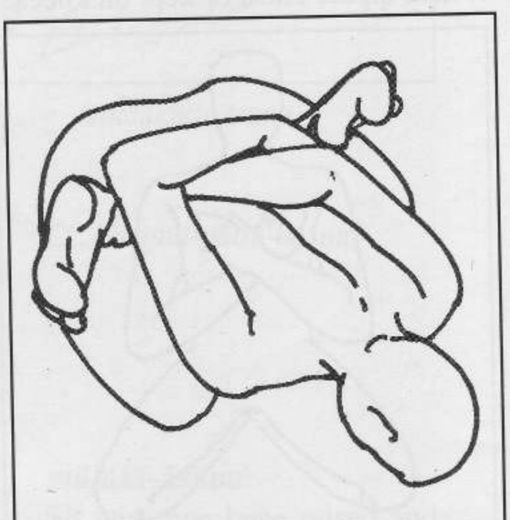
Place two hands on ground and stretch legs backwards and hold the inclined position of the body. Then hold right upper arm with left hand winding over the back and maintain the position.



*maṇḍūki-pāva-āsana*

***maṇi-bandhāsana***

Sit in *padmāsana* with crossed legs. Pass hands over the back and alternately grasping shanks, bend forward to touch the chest on ground. Fix gaze at tip of the nose (HP(ms.)-II.53, ANa-16).

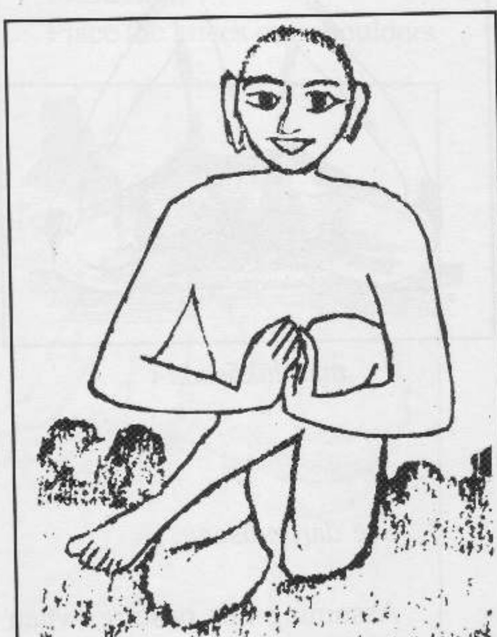


*maṇi-bandhāsana*

***mārajidāsana***

From an illustration given in YAs-97 the technique may be described as follows:

Sit with legs extended. Bend one of the legs in knee and place foot in other side of groin. Then bend other leg in knee and place its foot by side of other knee. Hold raised knee with hands joined together in salutation.



*mārajidāsana*

***marālāsana***

Illustrated in YAs-31.

Same as *haṃsāsana*-iii.

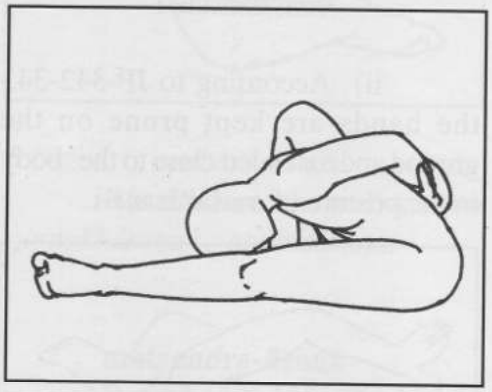
For illustration see *haṃsāsana*-iii.

***marīci-āsana***

Mentioned in YRah(N)-I.51,II.17 but not described.

From an illustration given by Editor the technique may be described as follows:

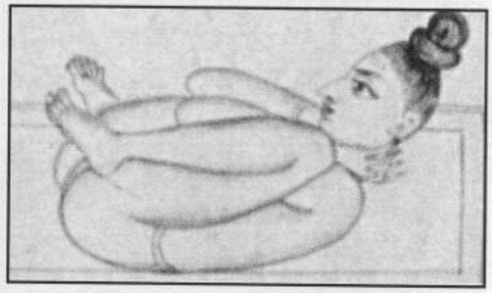
Take a long sitting position. Bend one leg and place the foot close to other thigh with knee raised up. Hold hands at back by encircling the raised knee and bend forward to touch head to knee of the extended leg.



*marīci-āsana*

***mārjārottāna-āsana***

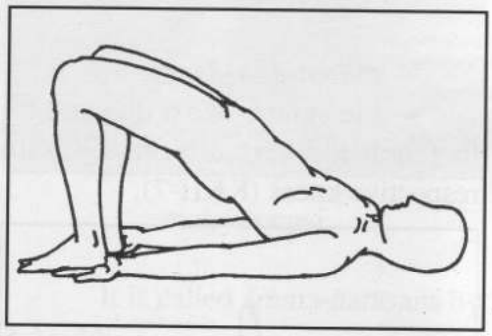
Lie supine. Bend both legs in knees and bring knees up to respective ears. Form a finger-lock at the neck and press legs with two elbows (IA-7, ŚTN-82).



*mārjārottāna-āsana*

***markaṭāsana*** or ***markaṭa-pīṭha***

i) Lie supine. Bend legs in knees and bring feet close towards bottoms. Keep upturned palms under feet. Push the belly towards sky (KKH-10, IA-5).

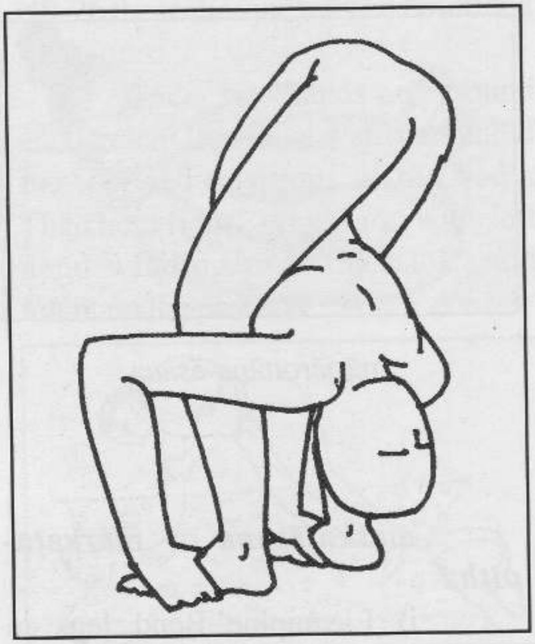


*markaṭāsana* or *markaṭa-pīṭha*-i

This is same as *unmukha-pīṭha*-i.

ii) Stand straight with feet apart. Bend forward and bring the head between legs and hold big toes

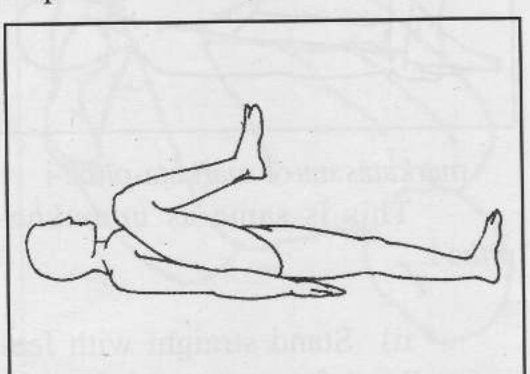
(from behind) with respective hands (HR-III.11,56).



*markaṭāsana*-ii

### *mārottāna-āsana*

Lie supine like a dog and try to touch the ears alternately with respective knees (KKH-7).



*mārottāna-āsana*

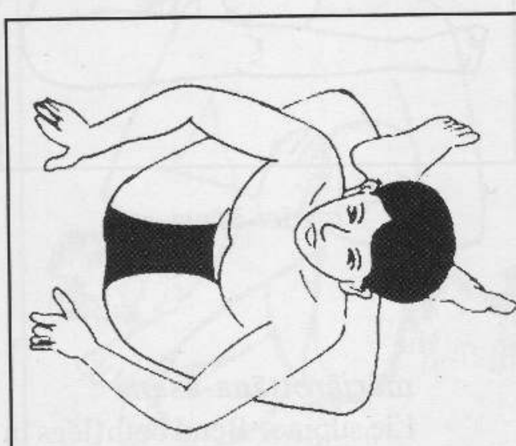
### *maśakāsana*

i) Lie supine. Cross right leg over the left on shoulders. Interlock fingers and place them under buttocks. Direct the gaze at the nose (HP(ms.)-II.137).



*maśakāsana*-i

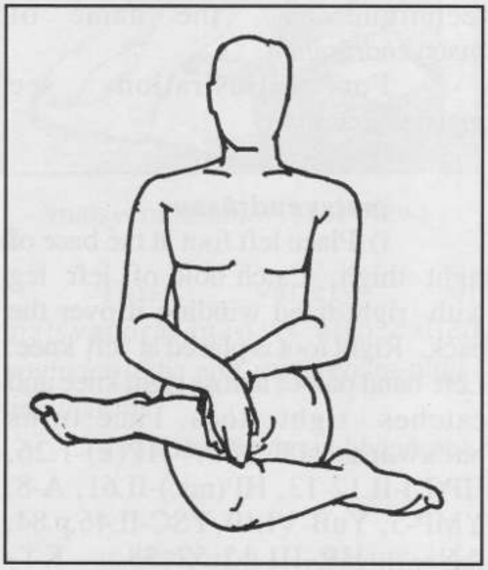
ii) According to JP-342-343 the hands are kept prone on the ground and extended close to the body in the posture of *maśakāsana*-i.



*maśakāsana*-ii

***mathāna-āsana***

Sit with legs extended. Bend right leg in the knee and place right foot on left side of buttocks. Similarly, place left foot on right side of buttocks. Place hands on the knee and fix gaze at the nose (ANa-55).



*mathāna-āsana*

It is similar to the well-known *gomukhāsana*-i, *govindāsana.*

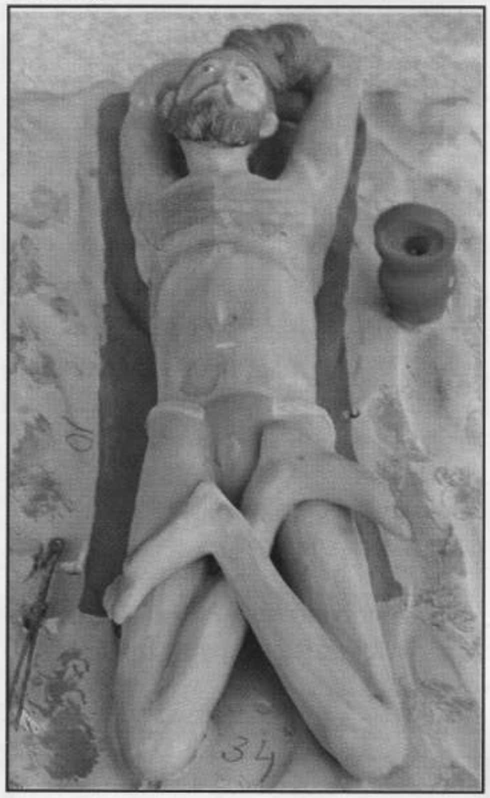
***matsendra-āsana***

Described in ANa-27 which is same as *maccindra-āsana*-i.

See *maccindra-āsana*-i for illustration.

***matsyāsana***

i) Assume *padmāsana* by crossing legs and lie supine. Encircle the head by two elbows (GhS-II.21, JCM-7172, YMP-32, SVY-14,p.337-338, HS-āsana-28, BrYs-III.26, KT-II.46,p.250, ŚYK-55, SCA-97, YRah(N)-II.17,19, NPu-33:113, BrNPu).

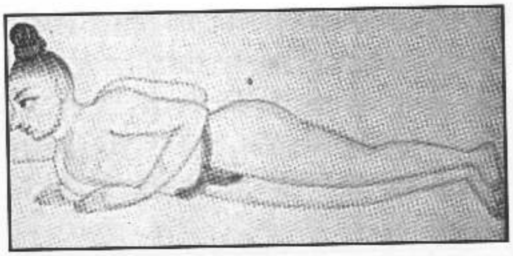


*matsyāsana*-i

It is called *śrama-harāsana* by YAs-44.

ii) KKH-24 and ŚTN-14, however, give different technique as follows:

Lie prone. Place hands by side of the chest keeping elbows raised. Raise the body again and again.



*matsyāsana*-ii

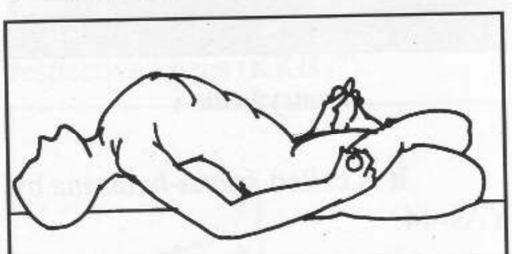
iii) RY-24:13-14 suggests to keep 18 inches distance between two big toes and to place hands one over another.

The description is not clear.

iv) YRP-4, YAs-65 and TŚU-48 describe the technique of *matsyendrāsana* under the name of *matsyāsana* technique of whch is same as *matsyendrāsana*-i.

See *matsyendrāsana*-i for illustration.

v) There is another variety of *matsyāsana* described by A(K) and YRah(N)-p.122 wherein one adopts *padmāsana* and lies on back. Head is bent backwards by raising up the chest and shoulders. Feet are caught hold of with hands.



*matsyāsana*-v

**matsyendra-pīṭha-bandhāsana**

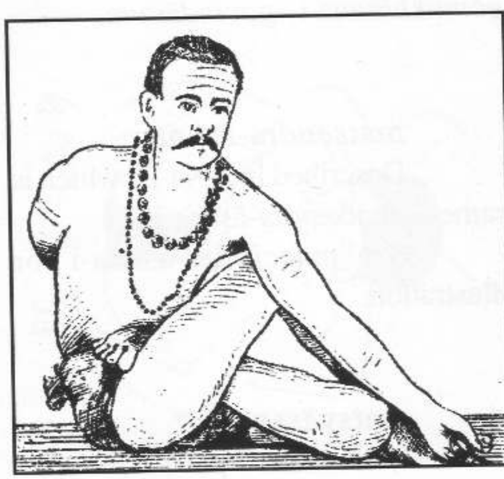
Place left foot on right thigh and right foot by side of left knee. Take right hand over the back and hold left leg at the ankle. Hold right toe with left hand and direct the gaze between eyebrows (HP(ms.)-II.63-64, ANa-32). This can be practised on other side also.

SCA-13-14, A-8, YAs-23, ANa-31, SVY-20,p.343 describe this technique by the name of *matsyendrāsana*-i.

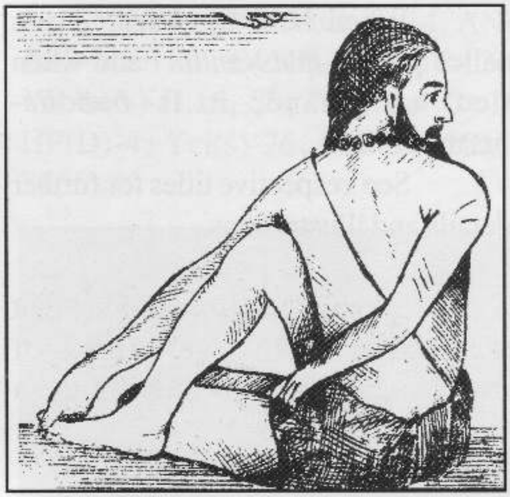
For illustration see *matsyendrāsana*-i.

**matsyendrāsana**

i) Place left foot at the base of right thigh. Catch hold of left leg with right hand winding it over the back. Right foot is placed at left knee. Left hand passes across right knee and catches right toes. Face turns backwards (JT-I.26, HP(k)-I.26, HP(L)-II.12-13, HP(ms.)-II.61, A-8, YMP-5, YuB-VI.19, YSC-II.46,p.84, ANi, HR-III.12,57-58, KT-II.46,p.243, BrYs-III.27, HTK-VII.7-8, KKH-105, Yci(ś)-76, HSC-78, YRP-4, ŚYK-11).



*matsyendrāsana*-i (front view)

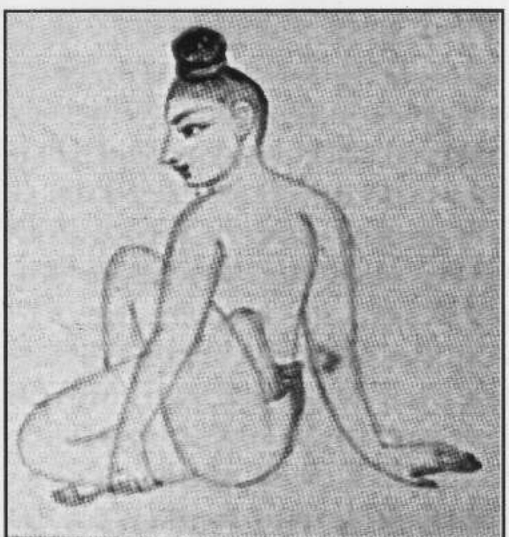


*matsyendrāsana*-i (back view)

This variety of *matsyendrāsana*-i is also called *yogīndra-pīṭha* and *matsyendra-pīṭha-bandhāsana*.

Cf. *kubāṇāsana* and *bāṇāsana*.

ii) ŚTN-102 gives a different



*matsyendrāsana*-ii

illustration of this *āsana* wherein one sits with right foot placed at left thigh. Left leg is placed across right knee to catch hold of right thigh. Right hand is palced on ground.

This *āsana* is also done by changing position of legs and twisting the body on other side.

iii) YMS-28 describes yet another technique as follows:

While sitting, take both legs on shoulders and cross them. Form fists of hands and place right fist on left.

This is same as *macchandra-āsana*-i.

For details and illustration see the title.

iv) NS-10 gives an



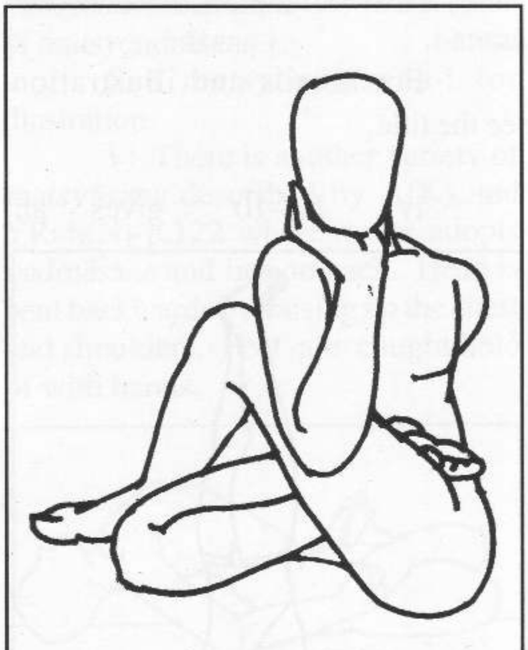
*matsyendrāsana*-iv

illustration of this *āsana* in which two hands and head are placed on ground and topsy-turvy position is maintained.

This is same as *kapālāsana*.

v) HS-āsana-29-30 and GhS-II.22-23 describe it a little differently which is as follows:

Bend right leg and place the foot at the base of left thigh. Bend left leg and place the foot at right knee. Place on this knee the right elbow, then placing chin on right arm. Fix the gaze between eyebrows. Left hand winds through the back.



*matsyendrāsana*-v

HR-III.57-60 gives three different varieties of *matsyendrāsana*.

First variety is same as that of HP(k)-I.26 given in *matsyendrāsana*-i.

When held by sides, it is called *pārśva-maṭsyendra* and when tied with hand, it is *baddha-matsyendra*.

See respective titles for further details and illustrations.

YRah(N)-II.19 mentions that there are two varieties of *matsyendrāsana*, but which are these two are not described.

A simplified version of this *āsana* is called as *ardha-matsyendrāsana*.

For illustration see the title.

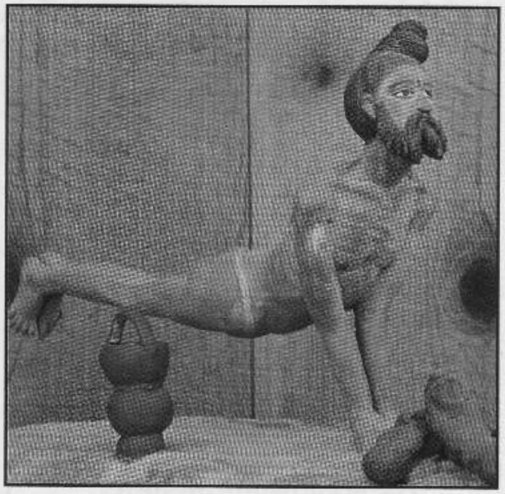
### maudgara-āsana

Mentioned in BrNPu but technique is not available.

### mayūrāsana

i) Place two palms on ground and navel on elbows and raise the body like a stick parallel to ground (GhS-II.29-30, HP(k)-I.30-31, HP(ms.)-II.134-136, VS-I.76-77, HR-III.10,42-43, YSC-II.46, KT-II.46 p.243, YRn-p.29, YRP-p.5, JP-111-114, YY-III.15-16, BrYs-III.34-35, HS-āsana-36-37, YRah(Y)-III.20, YMS-13, KKH-39, HSC-9-10,p.30-31, RY-23: 91:92, YAs-25, MtS-III.11-13, ŚYK-10, SCA-12, ŚnU-III.10-11, JDU-III.10-11, TśU-47-48, ŚTN-32, A-12-13, HTK-VII.9-10, YMP-8, JM-I.61-

63, SVY-43,p.363, YuB-VI.14, ANi, AbS-31:31-32, DU-III.10-11,JT-I.30, YRah(N)-II.15, SŚe-XII, Yci(G)-II, HP(D)-4, Yci(ś)-76, SSS-34, JCM-7165).



*mayūrāsana*-i

It digests overeaten, unwholesome food, stimulates gastric fire and cures diseases of spleen, stomach and disorders of three humours.

NS-35 calls it *nandāi-āsana.*

HR-III.10 gives six different varieties of *mayūrāsana*, namely, *daṇḍa, pārśva, sahaja, bandha, piṇḍa* and *eka-pāda-mayūra*, but gives description of *daṇḍa, pārśva, bandha, piṇḍa* and *eka-pāda-mayūra. sahaja* is not described.

ii) When *mayūrāsana* is practised straight like a stick it is *daṇḍa-mayūra* (HR-III.10,44).

iii) When *mayūrāsana* is practised on alternate sides it is *pārśva-mayūra* (HR-III.10,44).

iv) *mayūrāsana* practised with *padmāsana* is called *bandha-mayūra* or *baddha-kekī* (HR-III.46).

v) When one leg is placed at the neck and the other stretched out backwardly, it is called *eka-pāda-mayūra* (HR-III.10,47).

vi) Stretch one leg in front and the other stretched out like a peacock.

This is called *piṇḍa-mayūra* (HR-III.10,46).

vii) YRah(N)-II.15 gives two varieties of *mayūrāsana*, namely, *mayūrāsana* and *piñcha-mayūra.*

*piñcha-mayūra* is practised with the arms firmly placed on the ground and whole body is lifted on them towards the sky.

viii) KKH-40 describes *paṅgu-mayūra* when one hand grasps the wrist of the other hand and the body is balanced on one hand.

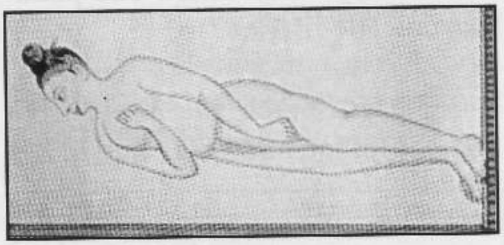
For details and illustrations see the respective titles.

According to MnL-IX.25 *mayūrāsana* is a *raudra-āsana.*

RY-43:29 mentions about two varieties of *mayūrāsana* as *mahā-mayūrāsana* and *baddha-mayūrāsana* but does not describe them.

***meṣāsana***

Take position of *gajāsana* described earlier. Strike floor with each arm (ŚTN-87, KKH-30).



*meṣāsana*

***mīḍakī-pāva-āsana***

i) Sit with legs extended. Bring two heels together keeping toes

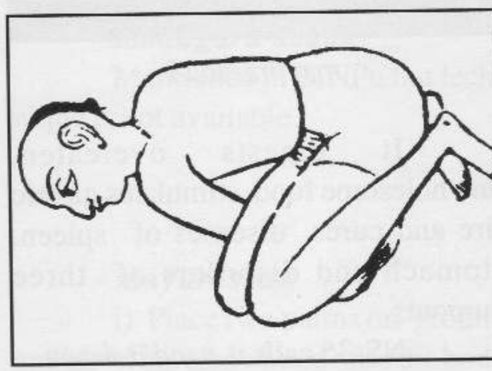


*mīḍakī-pāva-āsana*-i

apart. Touch forehead on ground near heels. Spread arms sideward over knees and place palms on ground. Fix gaze at the nose (JP-265-267, YMS-61, AYG-46).

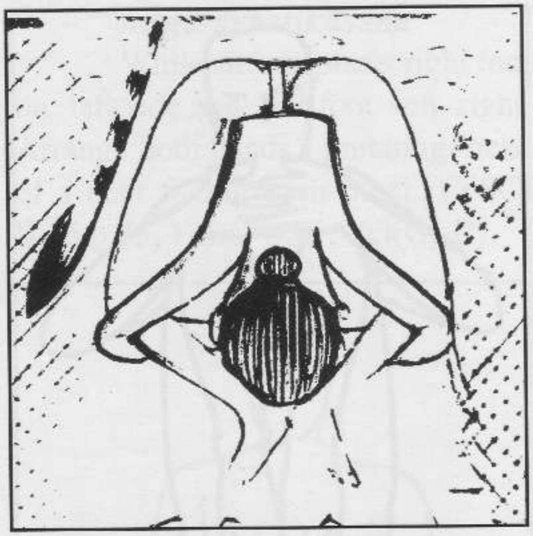
This is similar to *asthi-pāva-āsana* as illustrated in NS-72.

ii) YMS-101 provides a different variety of *mīḍakī-pāva-āsana* which consists of sitting on heels with knees folded. Fingers are interlocked and placed on ground by sides of the body. Head is bent towards ground.



*mīḍakī-pāva-āsana*-ii

iii) JP(L)-55 suggests a different variety of this *āsana* wherein one adopts *mīḍakī-pāva-āsana*-i as of YMS-61 and then inserts hands under legs.

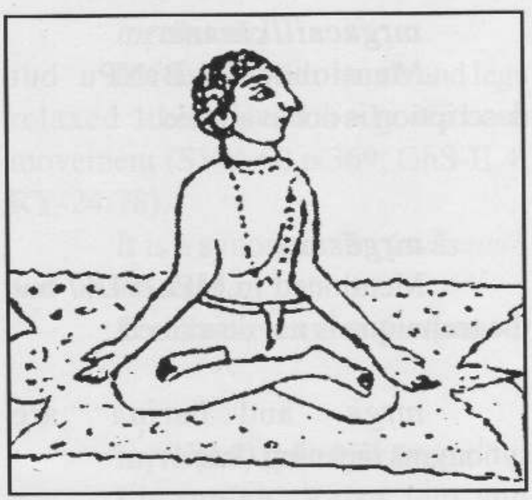


*mīḍakī-pāva-āsana*-iii

***milapā-āsana***

From an illustration given in NS-61, the technique of this *āsana* may be described as follows:

Keep two feet turned upwards between knees and thighs. Place hands on respective knees with palms turned upward.



*milapā-āsana*

It resembles *yogāsana*-i of GhS-II.44.

***mīna-āsana***

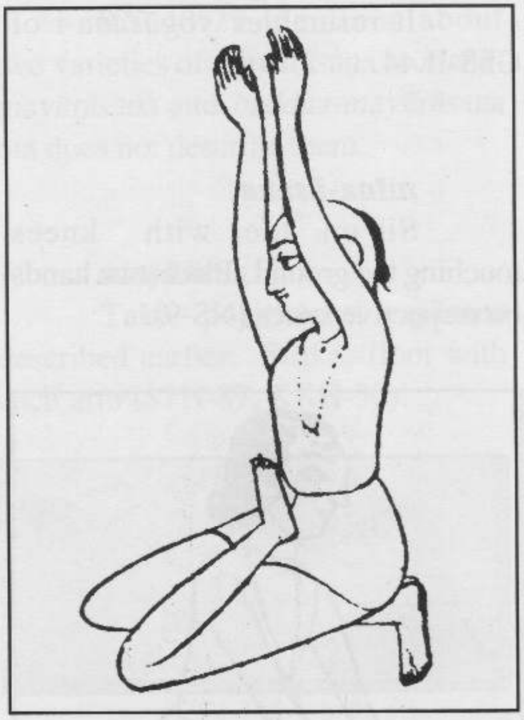
Sit on toes with knees touching the ground. Place two hands on respective knees (NS-9).



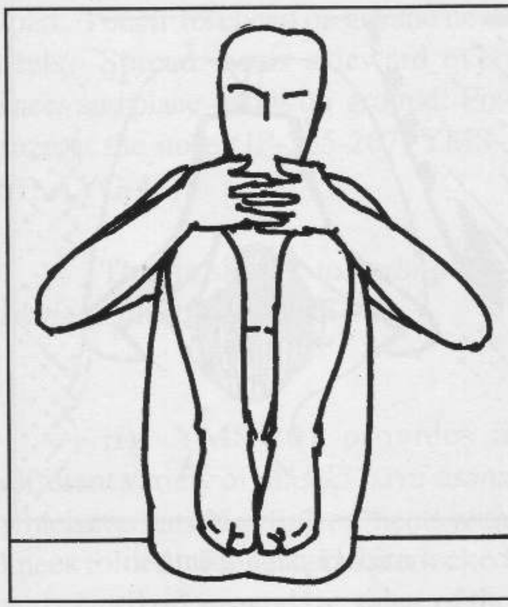
*mīna-āsana*

***mīna-nātha-āsana***

Sit with legs extended. Bend right leg and place the heel under the bottoms. Take hold of the other foot and place its heel at navel region. Raise both hands over head and balance in this position (YMS-98).



*mīna-nātha-āsana*



*miśrikāsana*-ii

**mi(bhi)śrikāsana**

i) Described in JP-198-204 which is same as *bhisrikā-āsana*.

See *bhisrikā-āsana* for illustration.

Cf. *sūtra-daṇḍāsana*.

ii) JP(L)-37 provides a different variety of this posture in which one sits on ground with knees folded and raised upto chin. Heels are also raised. Fingers are interlocked and put over knees.

**mokṣāsana**

Stand on right leg and touch ground with right hand (RY-24:21-22).

The description is not clear.

**mṛgacailikāsana**

Mentioned in BrNPu but description is not available.

**mṛgāsana**

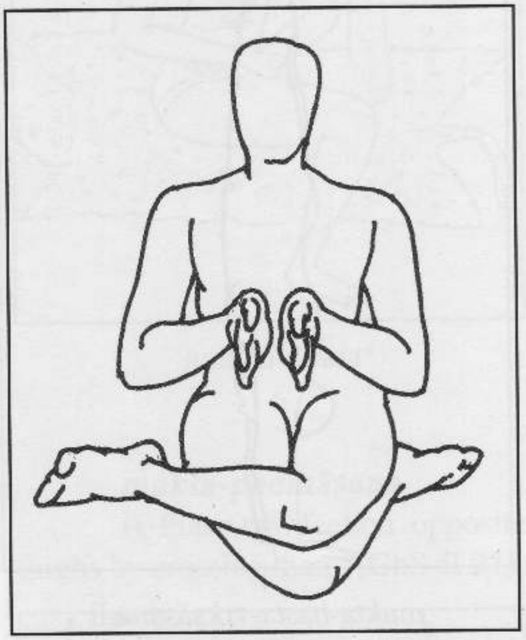
Mentioned in MPu-VI.47 but the technique is not described.

*mṛga* and *hariṇa* are synonyms meaning deer.

See *hariṇāsana*.

***mṛga-svastikāsana***

While sitting, place right foot on left side and left foot on right. Arrange both hands imitating head of a deer facing each other (YSC-II.46,p.85, Yci(ś)-p.75, Yci(G)-II).



*mṛga-svastikāsana*

***mṛtāsana***

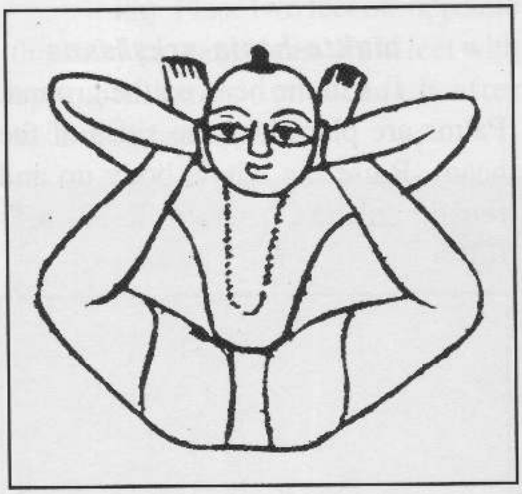
Lie supine with hands and legs relaxed like a dead body without movement (SVY-52,p.369, GhS-II.4, RY-24:78).

It is a synonym for *śavāsana*-i and *maḍā-āsana*.

For illustration see *śavāsana*-i.

***mṛtti(kā)-bhañjikāsana***

Lie supine. Raise legs and place feet by sides of ears. Hold feet with hands behind the head by passing hands outside ankles. Direct the gaze at the tip of nose (YMS-15, JP-154-157, HP(ms.)-II.140-141).

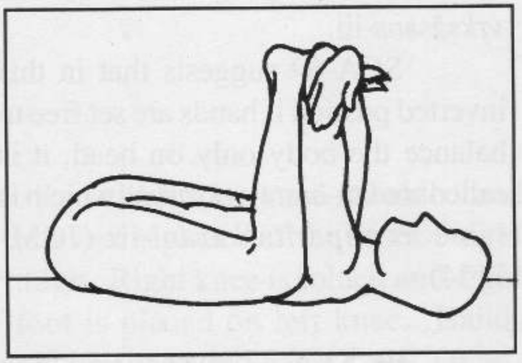


*mṛtti(kā)-bhañjikāsana*

This is also called *ātmā-rāma-āsana*-i.

***mṛtyu-bhañjīka-āsana***

JP(L)-27 illustrates this *āsana* wherein one lies in supine position. One bends knees and takes them under armpits. Feet are caught hold with hands and raised vertically.



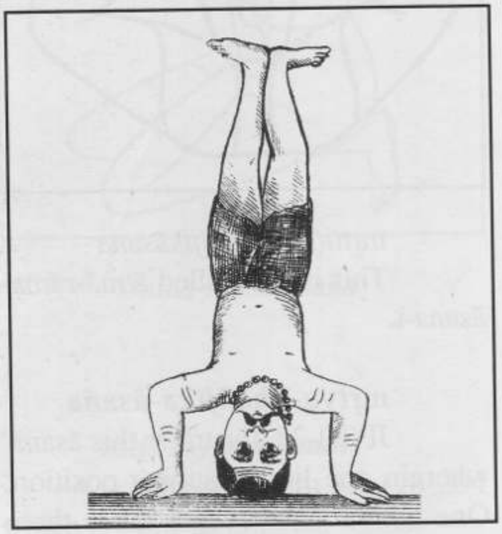
*mṛtyu-bhañjīka-āsana*

***mudgarāsana***

Mentioned in NPu-33:114 but not described.

***mukta-hasta-vṛkṣāsana***

i) Put the head on the ground. Palms are placed by the sides of the head. Raise the whole body up and remain still (SCA-69, ŚYK-23, KT-II.46).

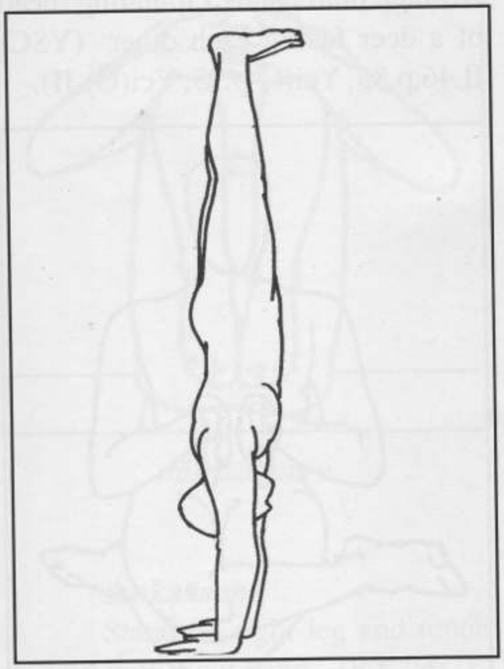


*mukta-hasta-vṛkṣāsana*-i

This has some similarity with *vṛkṣāsana*-iii.

SCA-69 suggests that in this inverted postion if hands are set free to balance the body only on head, it is called *mukta-hasta-vṛkṣāsana* whicih is same as *viparīta-karaṇī*-iii (JCM-7154).

ii) SVY-32 gives a variation of this *āsana* wherein one raises whole body on palms firmly placed on ground by extending elbows and balancing only on palms alone.



*mukta-hasta-vṛkṣāsana*-ii

This is same as *vṛkṣāsana*-iv, *ardhodyāsana, hasta-vṛkṣāsana, vajrol(ṇ)ī-mudrā*-i.

This is also called *śibhu-āsana.*

***muktāi-āsana***

From an illustration given in NS-62 the technique may be described as follows:

Sit on ground and by bending at the knees. Spread the feet away from the thighs as far as possible. Place the two hands one over the other and keep them near the navel.



*muktāi-āsana*

**mukta-padmāsana**

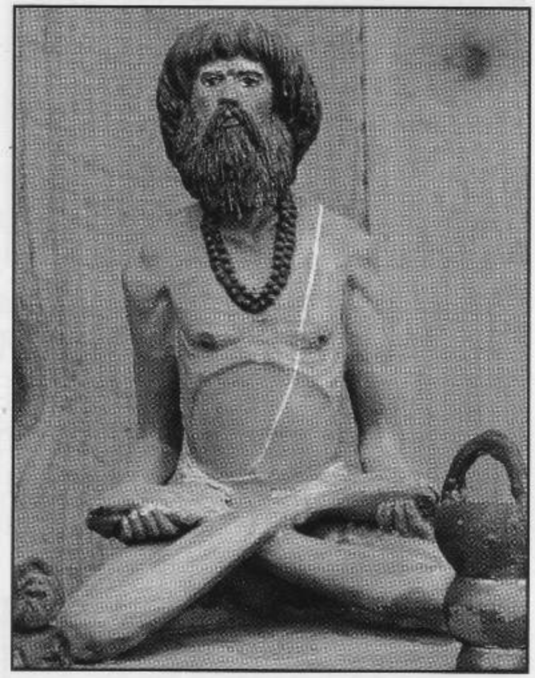
i) Place two feet on opposite thighs by crossing them (GhS-II.21).



*mukta-padmāsana*-i

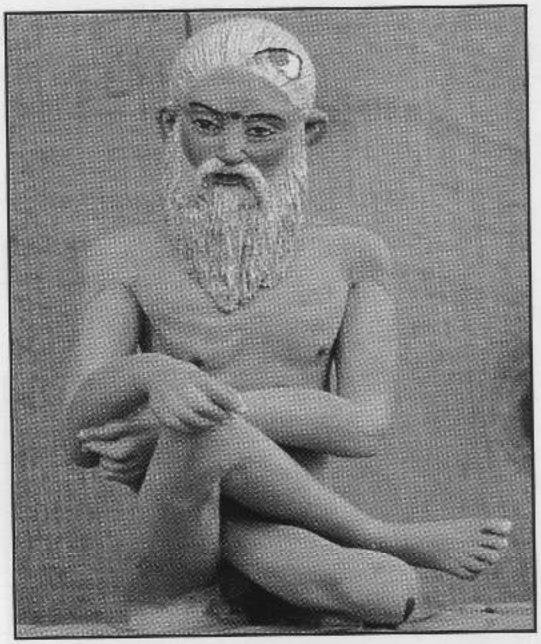
ii) JCM-7139-7141 illustrates it in three different styles as reproduced below:

iia) Place two feet on opposite thighs by crossing them. Hold feet with opposite hands underneath after assuming *padmāsana*;



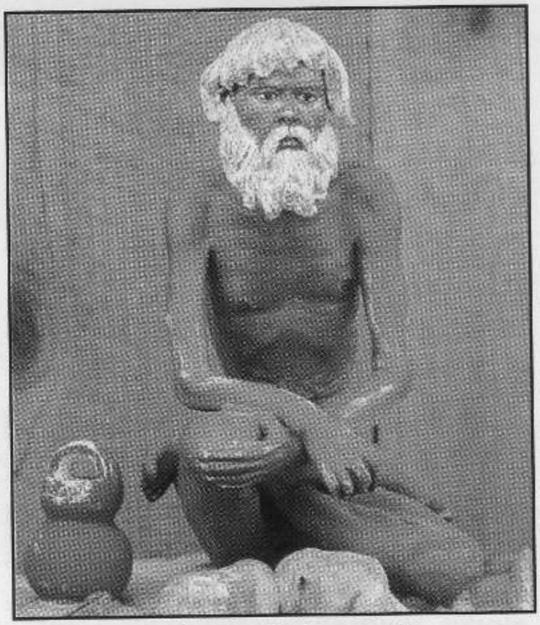
*mukta-padmāsana*-iia

iib) Left knee is folded and left foot is placed at the base of right thigh. Right knee is folded and right foot is placed on left knee. Hands are arranged on right knee (JCM-7140).



*mukta-padmāsana*-iib

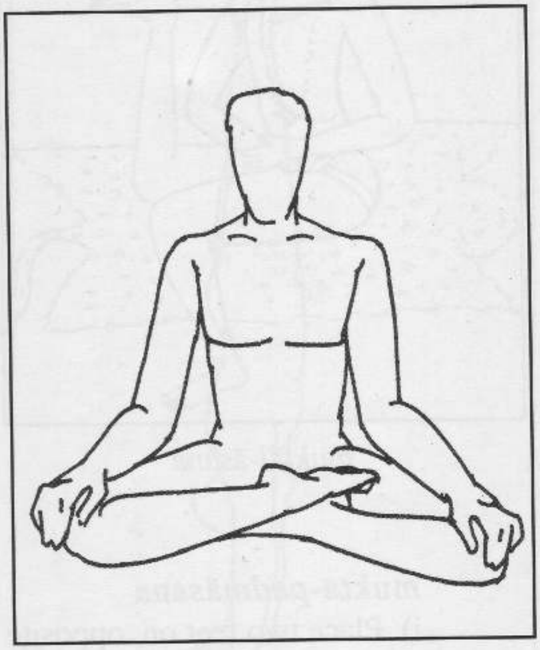
iic) Arrangement of legs is similar to JCM-7140. Arrangement of hands is slightly different. Left hand catches right knee. Right hand is put on left (JCM-7141);



*mukta-padmāsana*-iic

**muktāsana**

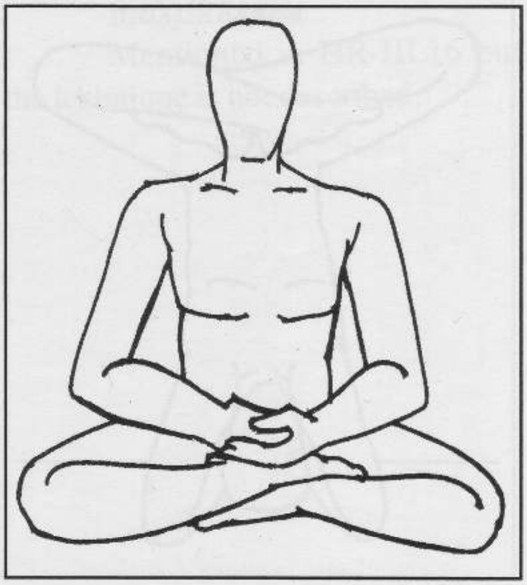
i) Place left ankle under anus and right one above it. Keep



*muktāsana*-i

head, neck and spine straight (GhS-II.11, ŚnU-I.III.9, HY-11, ŚD-II.12, BrYs-III.13, HS-āsana-19, YRn-p.29, VS-I.82, YuB-VI.11, Yci(G)-II, Yci(ś)-75, JDU-III.9, DU-III.8, YY-III.13, HP(k)-IV.67).

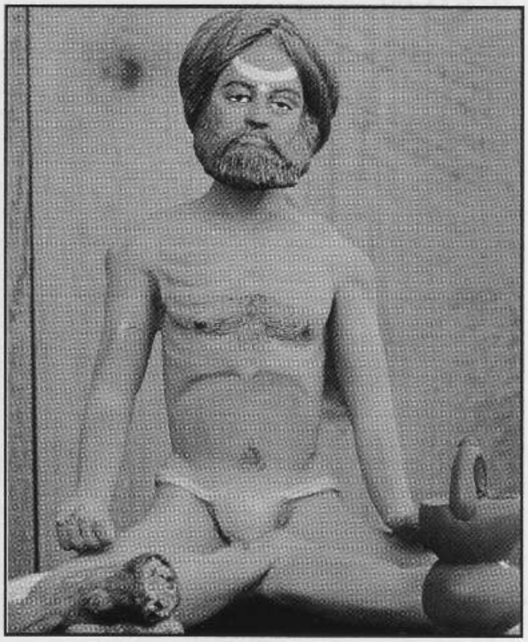
ii) Place left heel over generative organ. Then place right heel over left. Hands are placed over lap (DU-III.9, YY-III.14, YRn-p.30, VS-I.81, YSC-II.46,p.86, JDU-III.8, AbS-31:44, YuB-VI.12).



*muktāsana*-ii

This is *siddhāsana*-ii.

iii) TśU-46 and JCM-7162 describe *muktāsana* as 'pressing two sides of perineum with crossed heels.'



*muktāsana*-iii

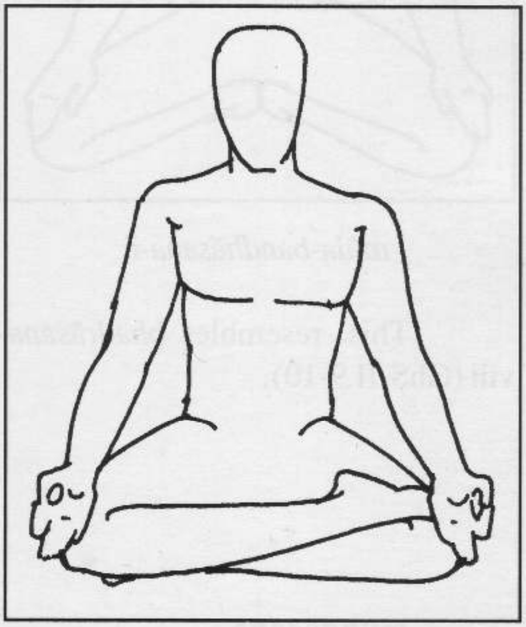
HP(k)-I.36 considers *muktāsana* as a synonym of *siddhāsana*.

Authorities differ. Some use either heel at perineum, some use either heel under anus or at root of it and yet others place heel over generative organ.

***mūla-bandhāsana***

i) Place left heel under anus and right foot on left knee.

Adopt *jālandhara-bandha* and keep the gaze between eyebrows. Keep whole body straight (HSC-27-32).

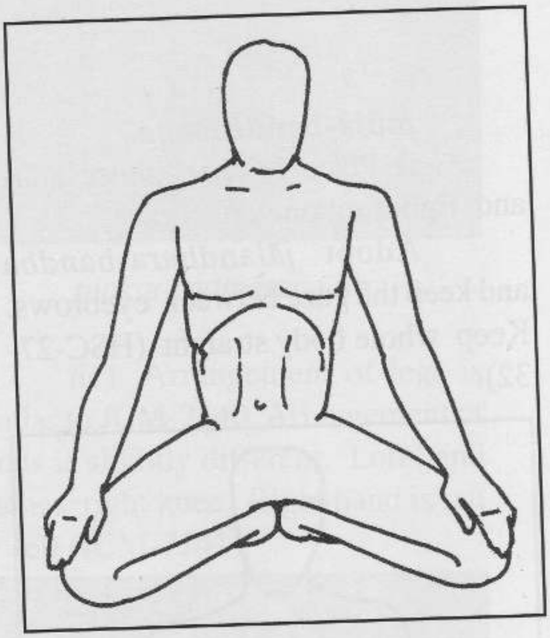


*mūla-bandhāsana*-i

This practice overcomes piles and improves digestion.

ii) YRah(N)-I.73 makes a mention of this *āsana* but does not give any description.

Editor of this text provides an illustration of this *āsana* consisting of sitting on feet everted and placing palms on respective knees.

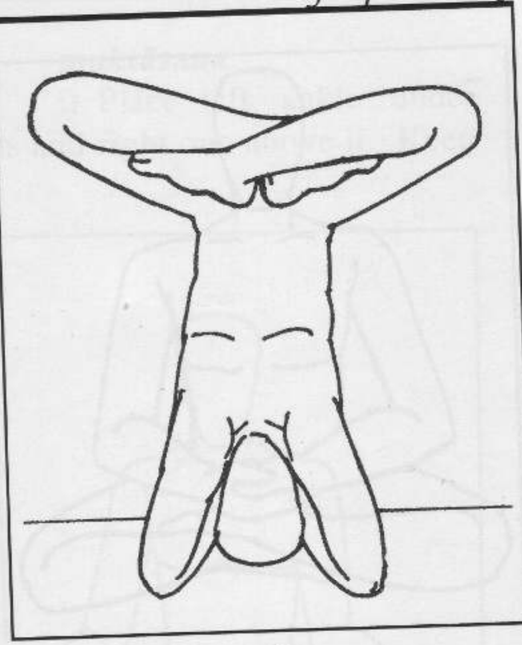


*mūla-bandhāsana*-ii

This resembles *bhadrāsana*-viii (GhS-II.9-10).

***muṇḍāsana***

Place two hands at the head on ground and raise legs up as in the air. Fold legs in *padmāsana* and hold this position (RY-44:1-3).

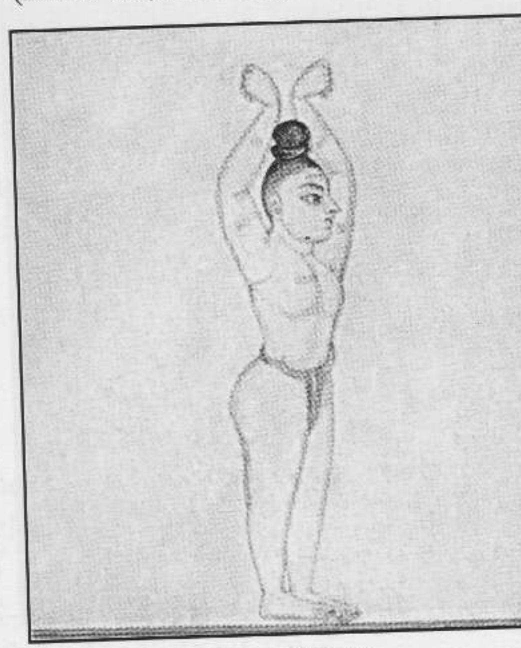


*muṇḍāsana*

This has similarity with *sustaga-kapāli- āsana*.

***musalāsana***

While standing raise the hands upwards again and again (KKH-88, ŚTN-61).



*musalāsana*

***muṣṭikāsana***

Mentioned in HR-III.16 but the technique is not described.

*N*

***nābhi-lasita-pādaka-āsana***

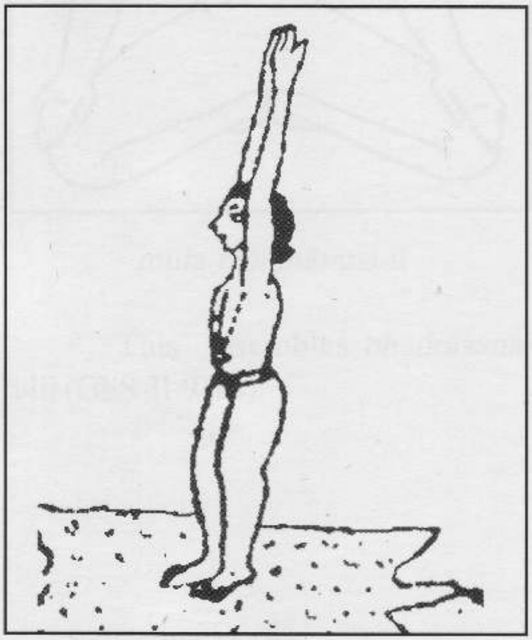
Mentioned in HR-III.14 but the technique is not given.

***nābhi-tala-āsana***

Mentioned in HR-III.14 but the technique is not described.

***naciketa-āsana***

From the illustration given in NS-30 the technique consists of standing with feet together and raising the two hands over the head.



*naciketa-āsana*

This resembles *tālāsana* or *tāḍāsana*-i.

***nāga-bodhāsana***

Assume *padmāsana* by crossing legs. Insert two hands through the space between thighs and calves up to elbows. Turn hands on shoulders and form a finger-lock. Fix the gaze at the nose (HP(ms.)-II.166).

This is same as *uttāna-kūrmāsana*-ii.

See *uttāna-kūrmāsana*-ii for illustration.

***nāga-phaṇāsana***

Place right leg on right shoulder and on it place other leg. Place two hands on ground and lift the body. Fix the gaze between eyebrows (HP(ms.)-II.119).

This is same as *brahmāsana*-i, *phanīndrāsana*, *vajrol(ṇ)ī-mudrā*-ii.

See *brahmāsana*-i for illustration.

***nāgapīṭha*** or ***nāgāsana***

Mentioned in HR-III.20, NPu-33:113, BrNPu but the technique is not described.

*nāga*, *sarpa* and *bhujaṅga* are synonyms meaning snake.

*nāgāsana* is considered as a *vaiṣṇava-āsana* in MnL-IX.25.

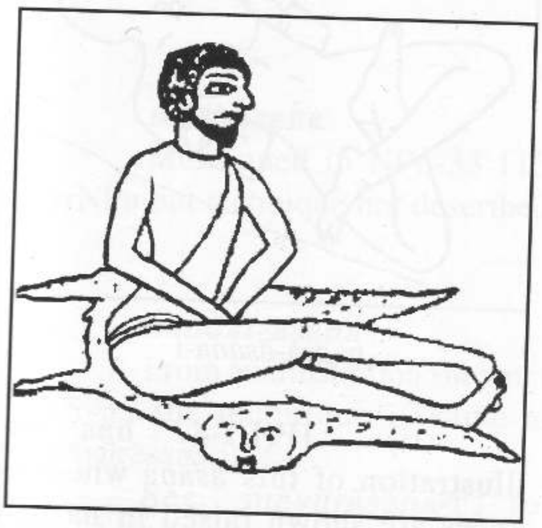
**nāgārjunāsana**

i) From an illustration given in NS-39 the technique consists of bringing two soles together close to anus while spreading knees apart and placing crossed hands on legs.



*nāgārjunāsana*-i

ii) Another variety:
Sit with legs extended.



*nāgārjunāsana*-ii

Place right foot over left. Place left heel on ground. Left hand is placed on thigh near generative organ. Right hand is placed over left (AYG-58).

This is same as *bāla-nātha-āsana*.

**nāgendrāsana**

From an illustration given in YAs-29 the technique consists of standing on both knees and toes. Hands are folded on chest.



*nāgendrāsana*

This has close similarity with *prārthanāsana*.

***nāgeśāsana***

From the illustration given in NS-75 the technique may be described as follows:

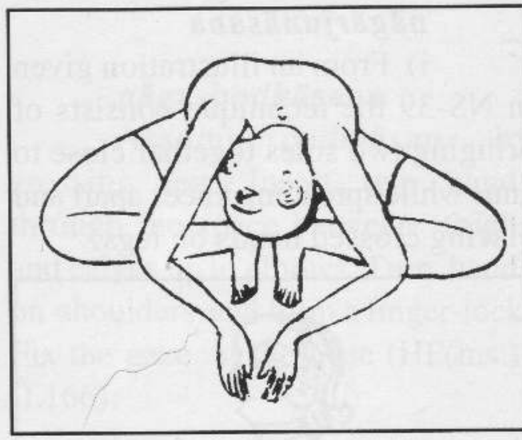
Sit on buttocks with knees raised and feet on ground. Insert one hand between thighs and other outside shanks and hold hands together forming a finger-lock at the ankles.



*nāgeśāsana*

***nāgīpāva-āsana***

Bring two soles together keeping knees on ground sidewards. Bend the head forward placing elbows on legs and extend hands on ground and form a hollow of hands. Direct the gaze at the tip of the nose (YMS-58, AYG-43).

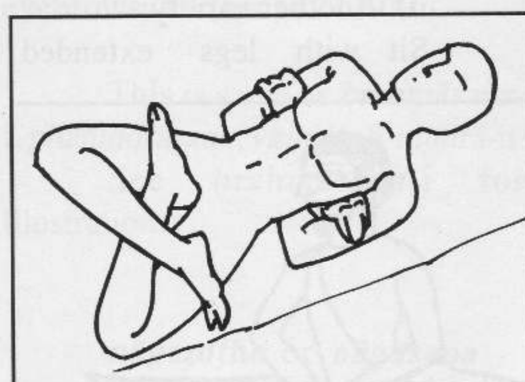


*nāgīpāva-āsana*

Cf. *avaghaṭa-āsana*, *bhagna-pātra-āsana* and *yonyāsana*-ii.

***nagra-āsana***

i) Assume *padmāsana*. Take hands over the back and cross them. Lie on the back. Keep knees touching the ground. Hold the head straight and fix the gaze at the nose (JP-351-353, ANa-30).



*nagra-āsana*-i

ii) JP(L)-82 has an illustration of this *āsana* wherein knees are shown raised in *nagra-āsana*-i.



*nagra-āsana*-ii

***naiṣadhika-āsana***

Mentioned in the Commentary of HMY but not described.

This Commentary classifies all *āsanas* in three groups, namely, *uttānaka*, *pārśva-śāyī* and *naiṣadhika-āsana* practice of which oercomes suffering and brings about bliss.

***nālikāsana***

Mentioned in NPu-33:113, BrNPu but technique not described.

***nandāī-āsana***

From an illustration shown in NS-35 the technique is same as *mayūrāsana*-i.

See *mayūrāsana*-i for illustration.

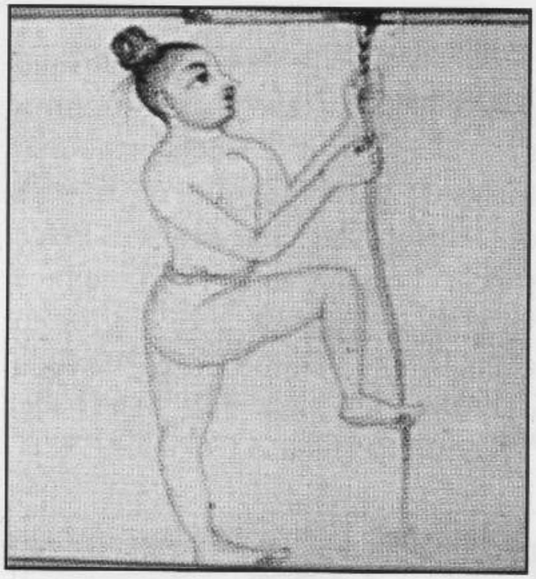
***nāradāsana***

i) Turn left leg backward and place back of the foot touching ground. Keep the knee projected forward. Place right foot on the sole of left foot and knee raised. Place pereneal region on it. Hold the face with palms. Touch both elbows to right thigh. Fix the gaze between eyebrows (JP-298-302, AYG-68, YMS-74, JP(L)-65).



*nāradāsana*-i

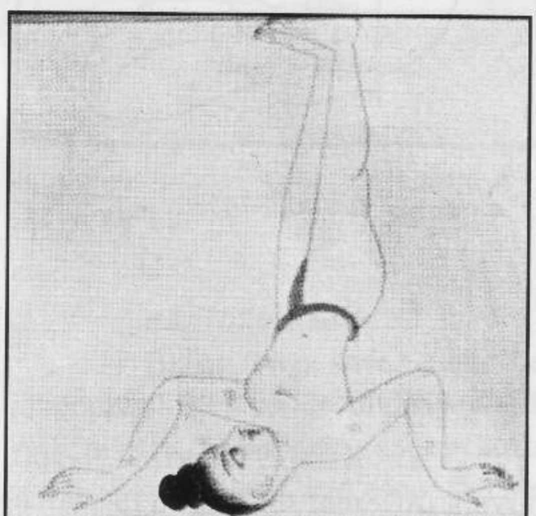
ii) KKH-97 and ŚTN-100 give a different technique in which one holds a rope with two hands and ascends.



*nāradāsana*-ii

***narakāsana***

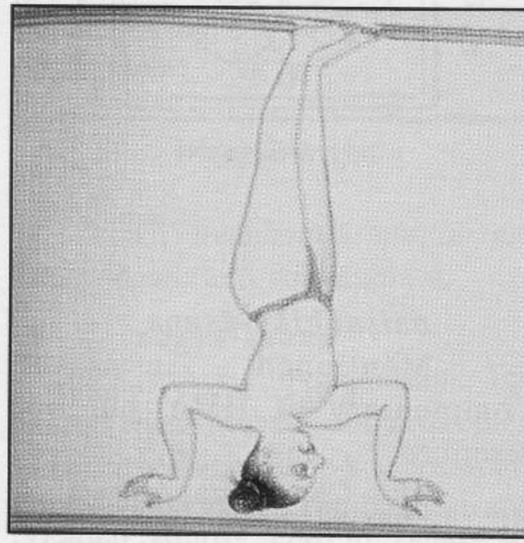
i) Place the neck and head on ground. Place palms and elbows also on ground. Lift the feet off the ground and keep them vertically raised. Keep hands on ground (ŚTN-8, KKH-14, Yci(ś)-II,p.76).



*narakāsana*-i

This is same as *sarvāṅgāsana*-i.

ii) Yci(ś)-II,p.76 suggests not to place the neck on ground in this posture of *narakāsana*-i.



*narakāsana*-ii

This is same as *kapālāsana*.

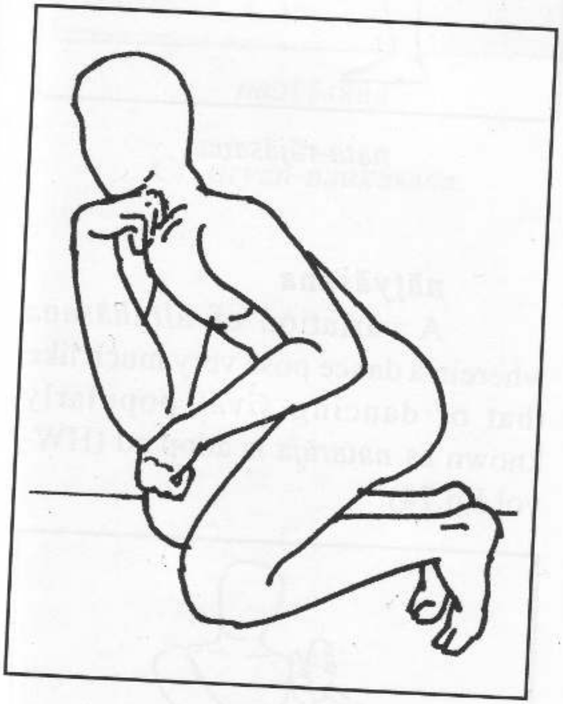
***narāsana***

i) Available in Yci(G)-II, RY-24:47-48 which is same as *narakāsana*-ii.

For ilustration see *narakāsana*-ii.

RY-24:41 makes a mention of this *āsana* to be of sixteen varieties, but does not describe them.

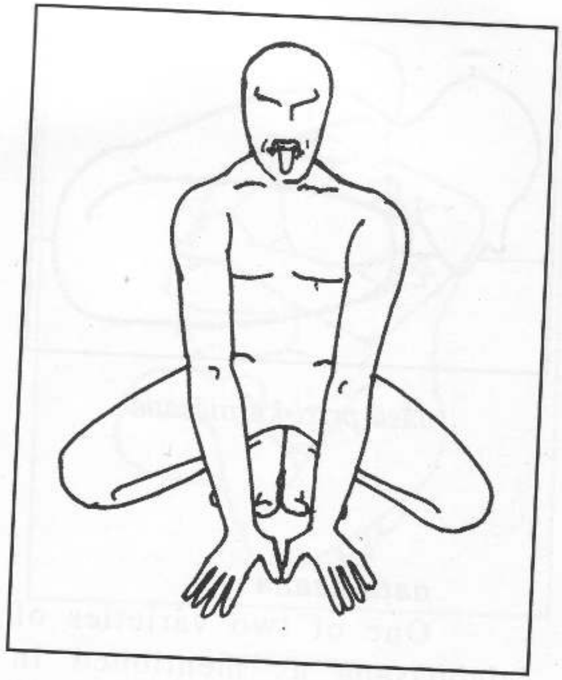
ii) Sit in kneeling down position. Make a fist of left hand and place it on right knee. Place right elbow on left fist. Perform *uḍḍiyāna-bandha* (PVS-152-154).



*narāsana*

**nara(nṛ)siṃhāsana**

Sit straight on toes bringing heels together under the anus. Place two hands near toes on ground. Spread fingers and keep two thumbs together. Open the mouth widely and bring out the tongue. Fix the gaze at the tip of the nose (JP-303-305, AYG-70, YMS-75).



*nara(nṛ)siṃhāsana*

This is similar to *siṃhāsana*-

Cf. *yoga-siṃhāsana*.

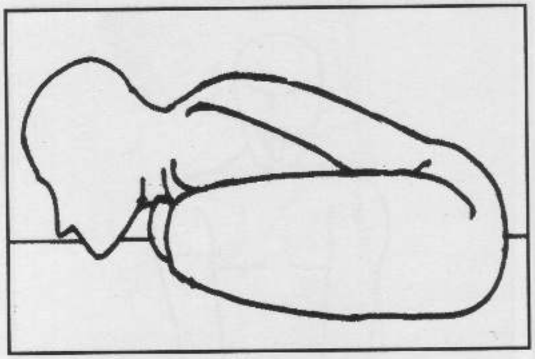
According to MnL-IX.25, this falls into the category of *vaiśṇavāsana*.

**nārjava-āsana**

Mentioned in HR-III.15 but the technique is not described.

**nāsā-pṛṣṭi-karmāsana**

Adopt *sukhāsana* and keep the back upright. Place elbows at navel and hold big toes. Hands are at toes and chin is placed on floor. One meditates on *brahmarandhra* in this *āsana* (HSC-136-139).



*nāsā-pṛṣṭi-karmāsana*

**naṭa-āsana**

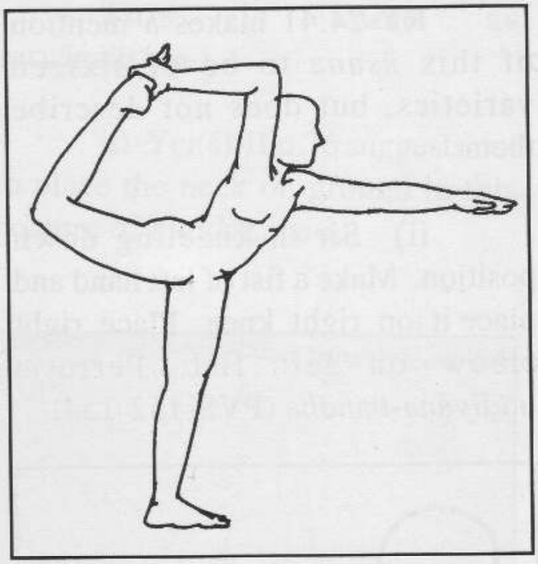
One of two varieties of *śalabhāsana* as mentioned in YRah(N)-II.18 but the technique is not given.

**naṭa-rājāsana**

YRah(N)-I.51 mentions this *āsana* without giving any technique.

Editor of this text provides an illustration of this *āsana* from which the description can be given as follows:

Stand on one leg. Bend other leg backward and catch hold of toes with respective hand turning it over head and pull the leg upwards. Out stretch other hand in front.



*naṭa-rājāsana*

**nāṭyāsana**

A variation of *ālīḍhāsana* wherein a dance pose very much like that of dancing *śiva* popularly known as *naṭarāja* is adopted (HW-vol.I,p.74).

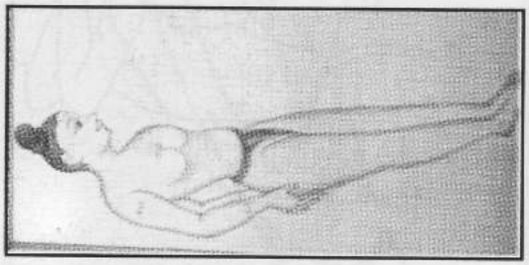


*nāṭyāsana*

See *ālīḍhāsana*.

***naukāsana***

Lie supine. Rest on elbows and place hands under buttocks. Lift head, thighs, calves and feet and hold this position (KKH-11, ŚTN-4).

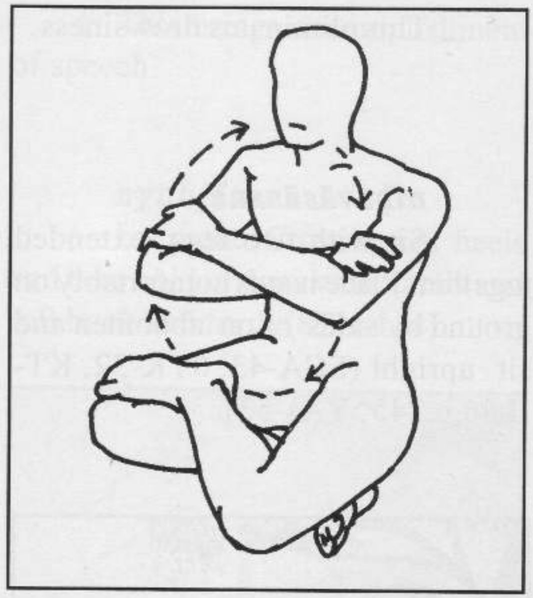


*naukāsana*

Cf. *tiryaṅ-naukāsana.*

***neti-āsana***

Place left ankle on right knee and right ankle under left thigh. With hands hold two arms near elbows and extend them forward. With two hands churn the arms like a churner. Direct the gaze at the nose. Practise it slowly in the morning, afternoon and in the evening (JP-54-59, ANa-5, JP(L)-3).

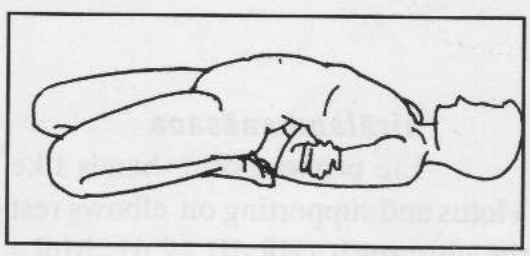


*neti-āsana*

Cf. *acalī-āsana.*

***nidrā-nāśāsana***

Catch hold of the opposite arms over the back. Fold knees and placing heels under buttocks, sit on them. Now lie down in supine position. Fix the gaze at the tip of the nose (HP(ms.)-II.144-145).



*nidrā-nāśāsana*

This eliminates drowsiness.

***niḥśvāsāsana***

Sit with two legs extended together. Place hands comfortably on ground by sides or on abdomen and sit upright (SCA-43, ŚYK-32, KT-II.46,p.245, YAs-53).

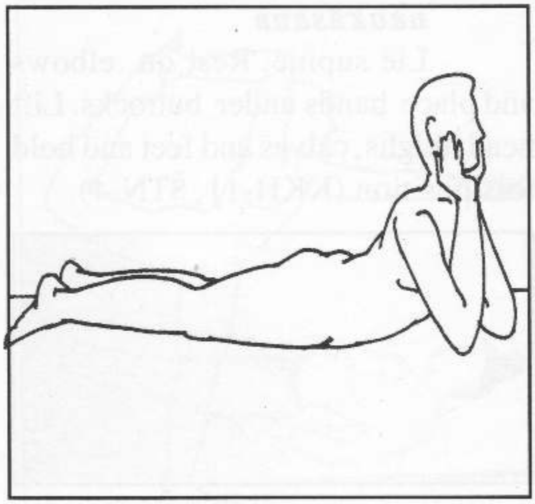


*niḥśvāsāsana*

This is called *daṇḍāsana*-i.

***nirālambanāsana***

Lie prone. Form hands like a lotus and supporting on elbows rest the chin on it (HR-III.12,61, MnL-IX.26).



*nirālambanāsana*

JCM-7173 illustrates it as *makarāsana*-iv.

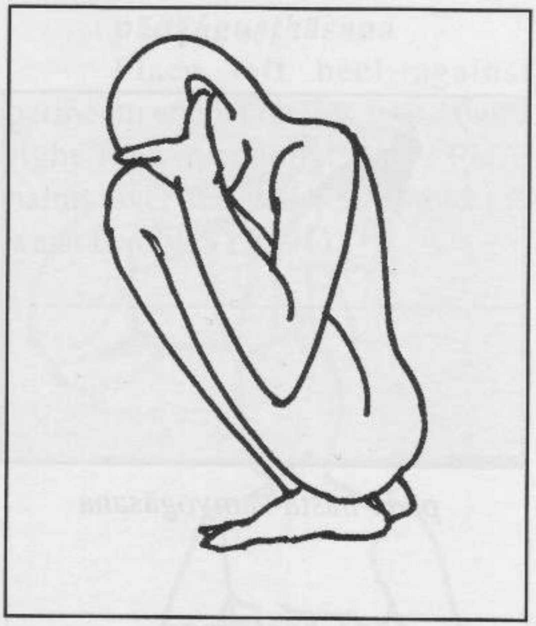
Cf. *śūlāsana*.

Practising *nirālambanāsana* a *yogī* attains the state of *nirālambana* (supprotlessness). The posture of *nirālambana* culminates into *nirālambana-dhyāna*.

***nirañjana-karmāsana***

Just as an infant lies in the womb, similarly, a *yogī* adopts the posture and undertakes the practice of *nirañjana*.

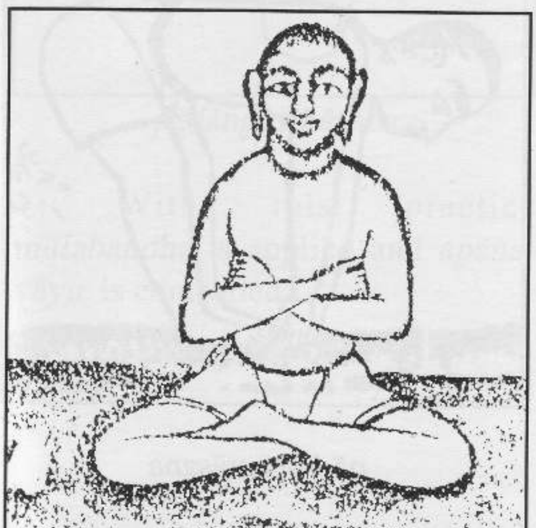
One presses the perineum with right heel and ankle and repeatedly raises *apāna* up. By putting head on knee, one applies *uḍḍīyāna-bandha*. With palms, ears and eyes are closed. Then *nāda* reveals from navel in the form of *jyotiḥ* (HSC-124-130).



*nirañjana-karmāsana*

***nivṛtyāsana***

Sit with legs folded and hands crossed on chest and engage in recitation of *arihanta-mantra* (YAs-9).

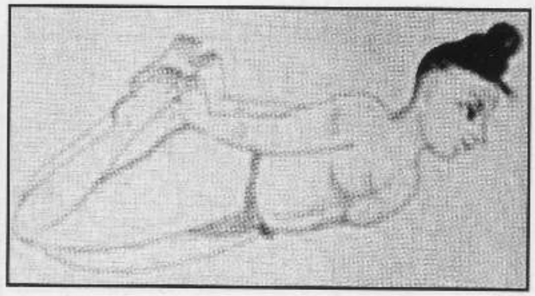


*nivṛtyāsana*

This brings accomplishment of speech.

***nyubjāsana***

Lie prone. Cross legs at heels and take hold of toes with hands and roll back and forth (ŚTN-114).

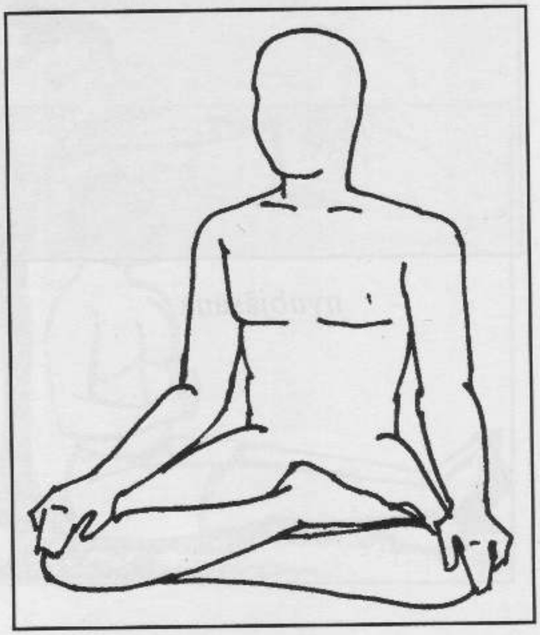


*nyubjāsana*

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***pada-āsana***

Place right heel over the generative organ, and left foot on ground with toes projecting forward. Hands are placed on knees. Eyes are fixed at the tip of the nose (ANa-48).



*pada-āsana*

***pāda-hasta-saṃyogāsana***

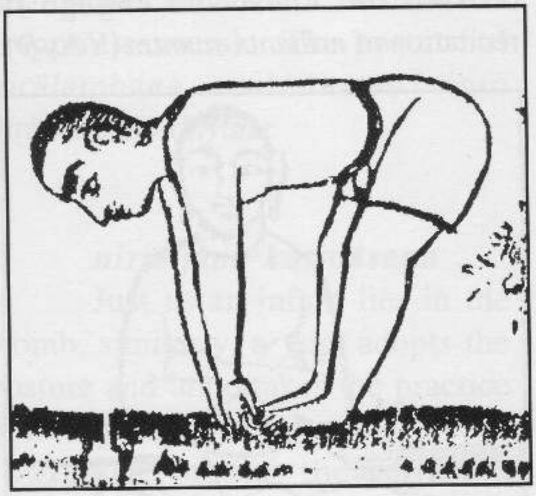
Lie prone. Bend legs in the knees and bringing two feet to the neck, grasp the ankles with hands (ŚTN-115).



*pāda-hasta-saṃyogāsana*

***pāda-hastāsana***

Stand straight with feet together. Bend forward and catch hold of big toes with hands (ŚYK-92).

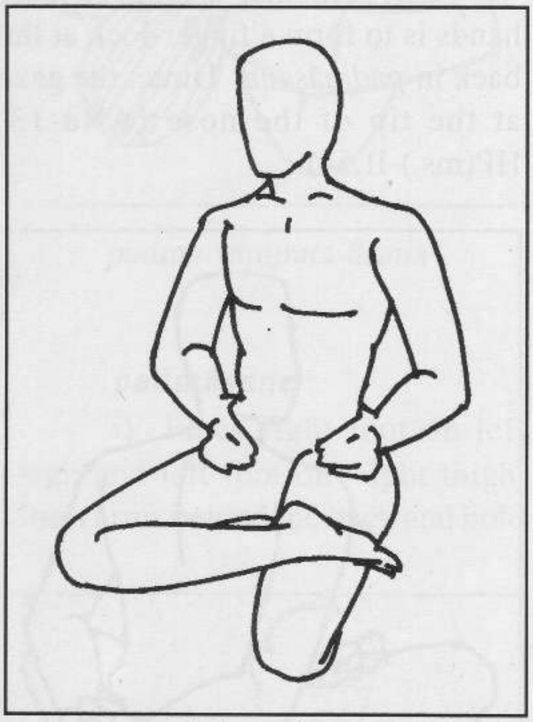


*pāda-hastāsana*

This is also called *cakrāsana*-iii.

***pādāṅguṣṭhāsana***

Place left heel against perineum and sit on this foot. Place right foot over left thigh. Place palms over the waist and hold the waist firmly (ŚYK-91).

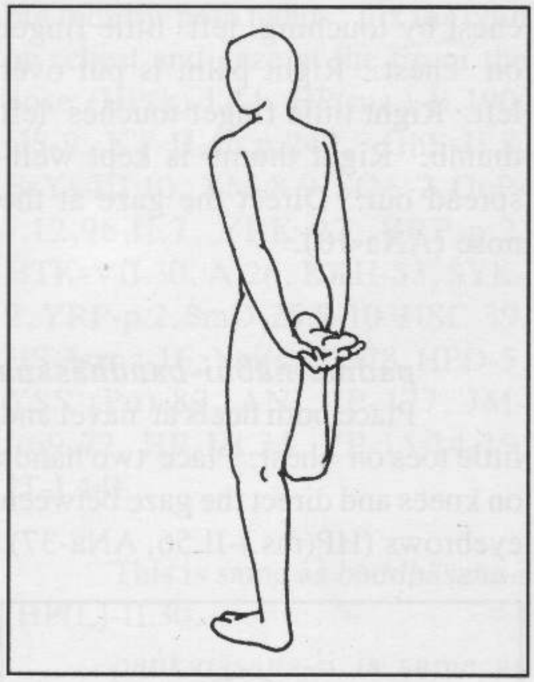


*pādāṅguṣṭhāsana*

With this practice *mūlabandha* is applied and *apāna-vāyu* is controlled.

***pāda-pīḍanāsana***

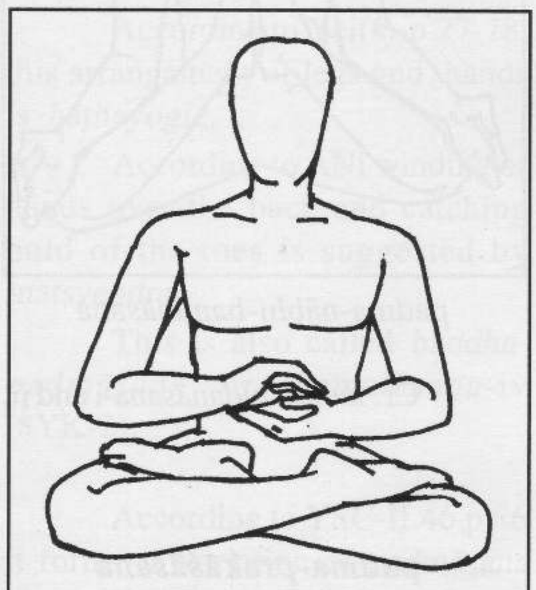
Stand on one leg. Fold other leg at the back and hold it with hands (HR-III.14,72).



*pāda-pīḍanāsana*

***padma-dhyānāsana***

Sit in *padmāsana* with legs crossed. Place left palm against

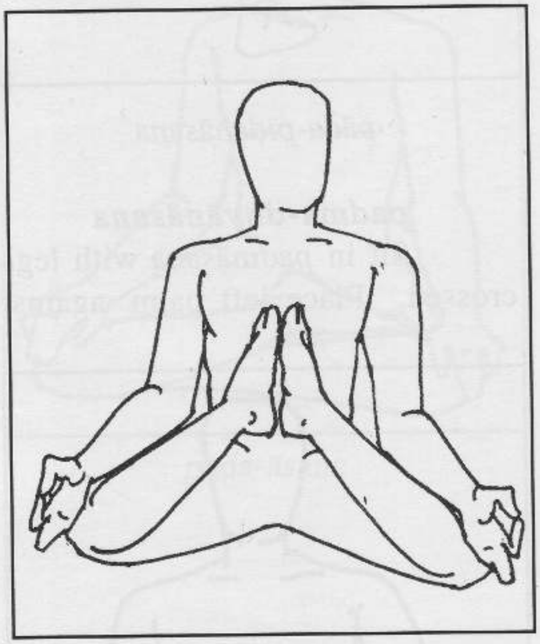


*padma-dhyānāsana*

chest by touching left little finger on chest. Right palm is put over left. Right little finger touches left thumb. Right thumb is kept well-spread out. Direct the gaze at the nose (ANa-10).

***padma-nābhi-bandhāsana***

Place both heels at navel and little toes on chest. Place two hands on knees and direct the gaze between eyebrows (HP(ms.)-II.56, ANa-37).



*padma-nābhi-bandhāsana*

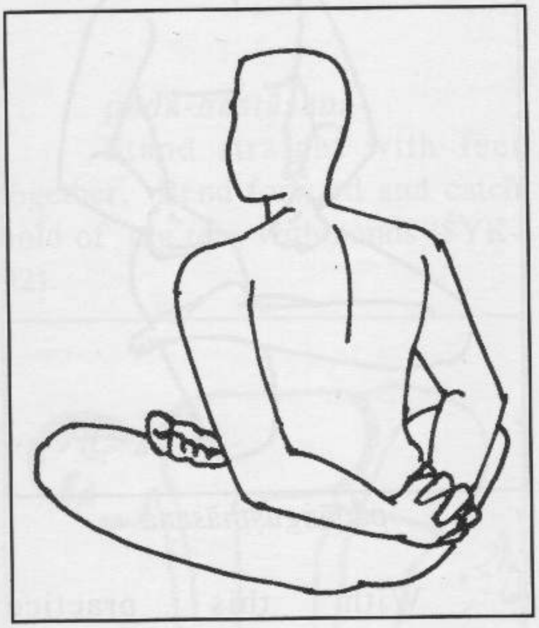
Cf. *kanda-pīḍanāsana*-i and ii.

***padma-prakāśāsana***

i) Sit with legs crossed as in *padmāsana*. Raise knees and tie them up with hands. Catch hold of legs with hands (ANa-12)

This is same as *kumadhāsana*. See *kumadhāsana* for illustration.

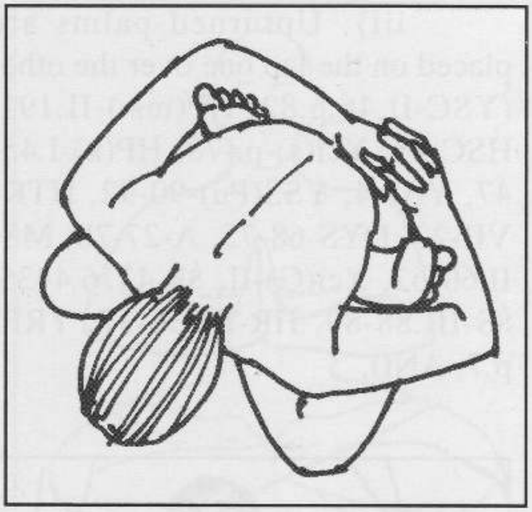
ii) Another arrangement of hands is to form a finger-lock at the back in *padmāsana*. Direct the gaze at the tip of the nose (ANa-13, HP(ms.)-II.54).



*padma-prakāśāsana*-ii

***padma-sampuṭa-āsana***

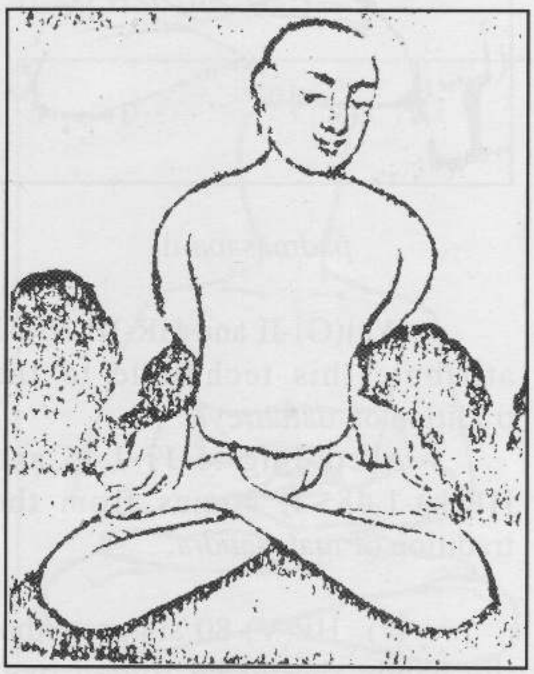
Sit in *padmāsana* by bringing heels at the root of thighs. Pressing feet with arms, bring hands at the back. Bend the head forward. Hold right hand with left and place them behind the buttocks. Direct the gaze at the tip of the nose (ANa-11).



*padma-sampuṭa-āsana*

**padmāsana**

i) Place right foot on left thigh and left foot on right thigh. Cross arms behind the back and hold big toes by both hands. Fix the chin on chest and gaze at the tip of the nose (HP(k)-I.44, HP(ms.)-II.190, GŚ-9, KT-II.46,p.242, GhS-II.8, BrYs-III.10, YM-8-9, SCA-2, GoP-I.12,96,II.7, YRK-22, YRP-p.2, HTK-VII.30, A-26, KKH-53, ŚYK-2, YRP-p.2, ŚmD-25:2-10, HSC-39, HS-āsana-16, Yci(ś)-77-78, HPD-5, YSS-(Pu)-89, ANi, JP-477, JM-I.69-72, HR-III.34, YP-15:14-19, JT-I.44).



*padmāsana*-i

This is same as *baddhāsana*-i (HP(L)-II.30.

*paṅkajāsana*-ii is same as *padmāsana*-i (YRK-22).

See *paṅkajāsana*-ii.

Yci(ś)-p.77-78 says that this arrangement of right foot over left thigh first comes from *mataṅga's* tradition.

According to Yci(ś)-p.77-78, this arrangement of legs and hands is *haṭhayogic*.

According to ANi winding of hands over the back and catching hold of the toes is suggested by *matsyendra*.

This is also called *baddha-padmāsana* or *kamalāsana*-iv (ŚYK-2).

According to YSC-II.46,p.86 it forms a variation of *padmāsana* if hands do not catch toes turned over the back.

RY-23:29-30 calls this *āsana* as *baddhāsana* as well as *baddha-padmāsana*.

ii) Instead of placing right foot on left thigh first, some texts describe placing of left foot on right thigh first in *padmāsana*. Hands hold the toes by winding through the back (RY-23:27, JP-231-232, MtS-III.16-19, BS-33, ŚBV-II.48).

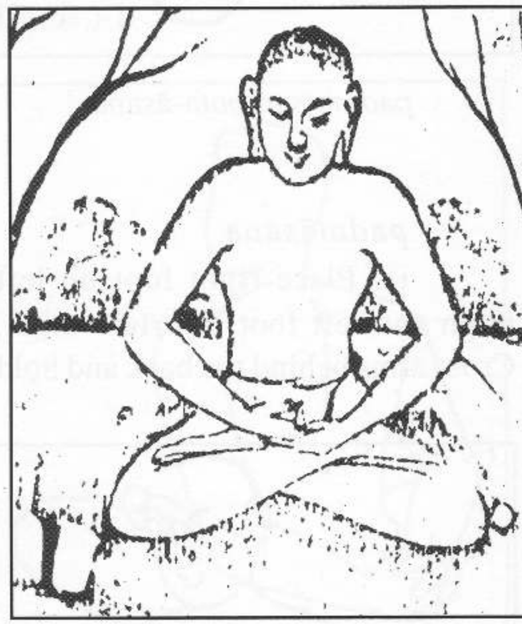
This arrangement of legs is called *kamalāsana*-vi in Yci(ś)-p.115 which quotes *mataṅga*.

Yci(G)-II too calls this as a technique of *mataṅga*.

Some texts do not indicate especially as to which foot is to be placed on thigh first. Thus it is optional (YRn-p.29, KKH-53, HSC(ms.)-42, HR-III.35-36, ŚS-III.88-89, YSS(P)-II-p.21, VS-I.14,71,IV.51, HP(L)-II.31-33, HP(k)-I.45-47, ŚP-4376-4435, DYS-68-71, YD-9, TŚU-39, DBU-43, YKU-I.5, GŚ-14-15, MS-262, KuPu-11:43-44, A-27, YRP-p.7, YRah(Y)-III.12, YSS(P)-p.21, HP(k)-II.59, AYG-84, PB-507:04, Yci(G)-II, HMY-IV.129, YP-15:67, SJA-248, SnS).

**Arrangement of hands in *padmāsana* is variously described in the following texts:**

iii) Upturned palms are placed on the lap one over the other (YSC-II.46,p.82, HP(ms.)-II.191, HSC-41, Yci(ś)-p.-78, HP(k)-I.45-47, YAs-4, YSS(Pu)-90-92, HTK-VII-23, DYS-68-75, A-27-28, MS-II.60-62, Yci(G)-II, ŚP-4376,4435, ŚS-III.88-89, HR-III.36-37, YRP-p.7, ANi).

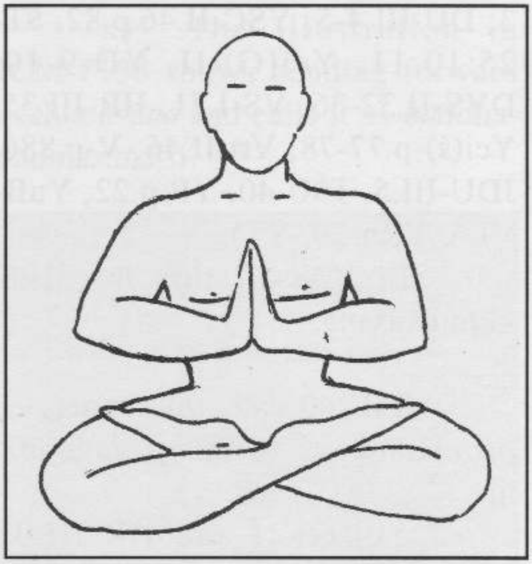


*padmāsana*-iii

Yci(G)-II and HR-III.36-37 attribute this technique to the tradition of *dattātreya*.

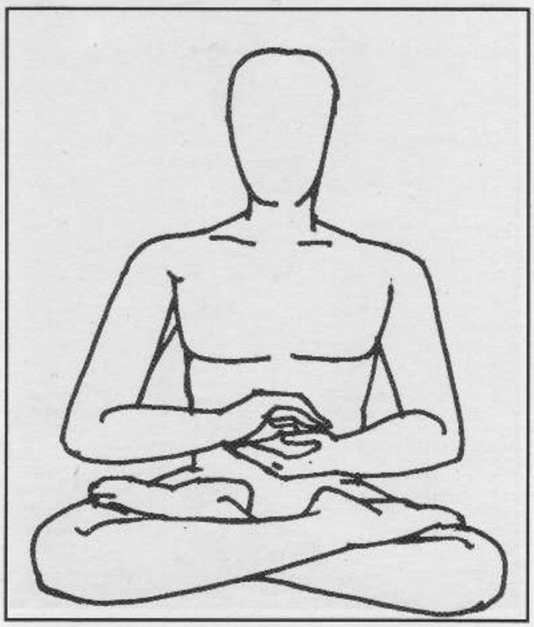
According to JT-I.45 and HP(k)-I.48, it comes from the tradition of *matsyendra*.

iv) HP(V)-80 suggests that the hands should be folded over the chest.



*padmāsana*-iv

v) Palms are cupping (known as *kacchapikā-mudrā* or *kara-samputaka*) over the lap (ANi, YM-41-42, HP(K)-I.48, GoP-I.52, YRP-p.7, A-30, YRs-37-38, ŚBV-II.48, HSC(ms.)-47).



*padmāsana*-v

This is called *sampuṭita-pañkajāsana* in HR-III.9,41.

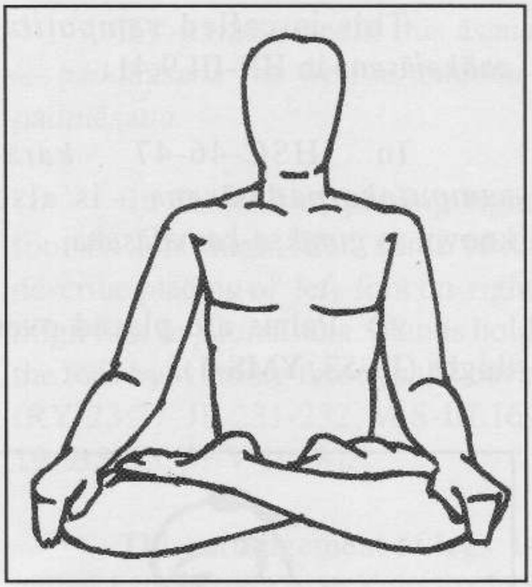
In HSC-46-47 *kara-sampuṭaka-padmāsana* is also known as *gorakṣa-kamalāsana*.

vi) Palms are placed over thighs (JP-53, YMS-1).



*padmāsana*-vi

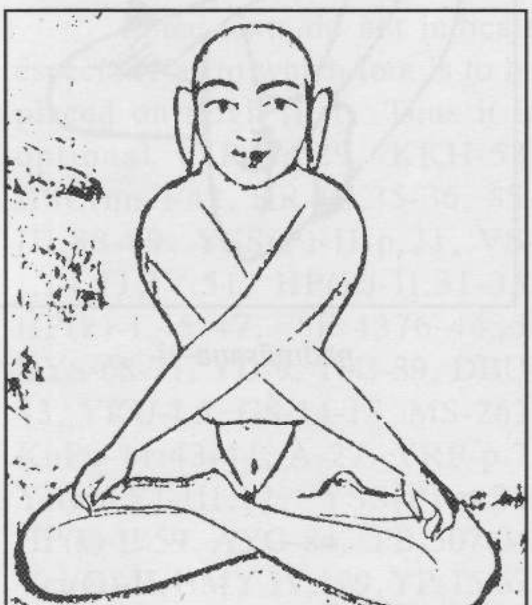
vii) Hands are placed on knees (ŚTN-79, SVY-11,p.336, ANa-9, YMS-48, HSC-57-58, YP-15:14-19).



*padmāsana*-vii

This is called *kāni-pāva-āsana*-iii, *sabhāsana* and *samāsana*-ii..

viii) Toes are held with



*padmāsana*-viii

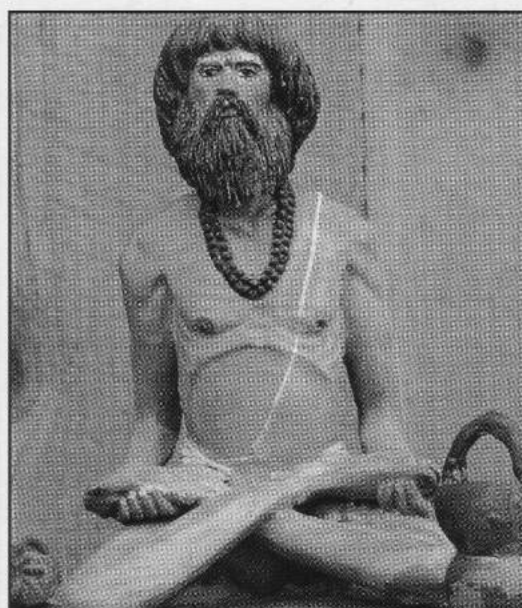
hands crossed in front (YY-III.6-7, NBV-II.46, YSu-II.46, ŚnU-I.3-3, DU-III.4-5, YSC-II.46,p.82, ŚT-25:10-11, Yci(G)-II, YD-9-10, DYS-II.32-36, VS-I.71, HR-III.35, Yci(ś)-p.77-78, Vrt-II.46, V-p.886, JDU-III.5, TŚU-40, YP-p.22, YuB-VI.6, YRn-29, YT).

In YAs-17 this is called *kārmukāsana*.

TśU-40 calls this variety of *padmāsana* as *baddha-padmāsana*-iii.

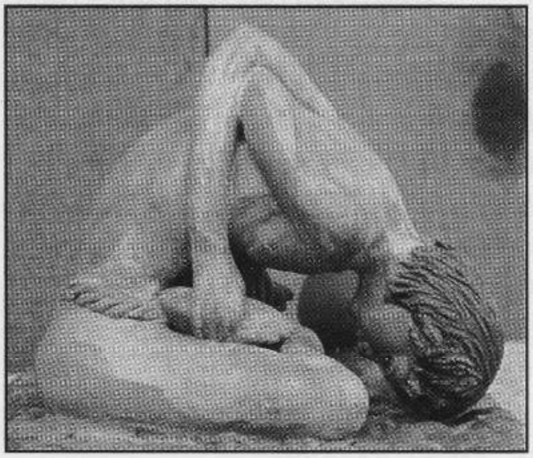
Yci(G)-II and HR-III.35 mention that this technique comes from *yājñavalkya's* tradition.

ix) JCM-7139 illustrates two hands holding the opposite feet and calls it *mukta-padmāsana*-iia.



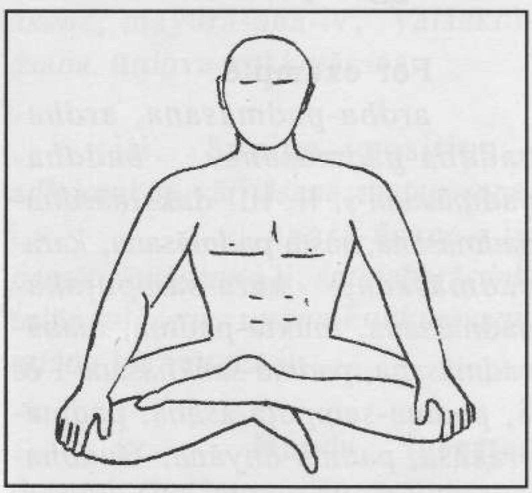
*padmāsana*-ix

x) The illustration in JCM-7138 shows bending forward in this *āsana* and calls it as *baddha-padmāsana*-ii.



*padmāsana*-x

xi) Right foot is placed over the genital with toes touching the ground and heel touching the navel. Left foot is put on right heel touching the iliac bone. Right thigh is projected forward. Hands are placed on knees. Eyes are fixed between eyebrows (ANa-34).



*padmāsana*-xi

This is *siddhāsana*-ix.

xii) MtS-III.61 describes *padmāsana* as *sudṛḍhāsana* when right foot is placed on left thigh and then left foot is placed on right. About position of hand nothing is mentioned.

See *sudṛḍhāsana* for illustration.

**Reference alone to *padmāsana*-** YRs-246, YTU-32,35, YśU-170, AbS-31:31, LiPu-VII.86, YKU-132,183, VPu-XI.13, MrPu-IX.28, YCU-71, APu-1.61:19-20, GPu-I.229:23, YRah(N)-I.73,103,II.15,III.10, ŚS-III.20,42, BrPu-234:16-17, Jn-8:10, SSS-34, KāPu-57:130, SJA-II.48, SnS, DP, KuPu-11:43-44, NPu-33:112, SŚe-12, GŚ-14.

While describing the technique of *gorakhī-karma* PVS-176-178 gives the description of *padmāsana* which is same as *siddhāsana*-ii.

Application of *padmāsana* is highly recommended in different *yogic* practices like *prāṇāyāma*, *mudrā*, *kapālabhāti*, *dhāraṇā*, *dhyāna*, *samādhi* leading to *laya* or absorption (HTK-VII.19, DYS-p.4, MS-260-262, 33-36, ŚS-III.88-89, RY-23:27, HSC-p.37-38, HP(k)- I-48,II.7-8,60).

YRs-34 emphatically recommends *padmāsana* for meditation.

According to YSC-II.46, *padmāsana* and *siddhāsana* effect quick attainment of *kumbhaka* state.

All synonyms of lotus such as *kamalāsana*, *paṅkajāsana*, *ambujāsana*, *abjāsana*, *amburuhāsana*, *padmaka* (BrNPu), *saroruha* are used to mention *padmāsana*.

According to MnL-IX.24 *padmāsana* falls in the category of *brāhma-āsanas*.

RY-43:21 mentions two varieties of *padmāsana* as *baddha-padmāsana* and *mahā-padmāsana* but does not describe.

The benefits of *padmāsana* described in traditional texts are twofold:

i) Therapeutical and
ii) Spiritual.

Therapeutically, it is described as removing all kinds of physical and mental disorders caused by imbalances of three humours, namely, *vāta, pitta* and *kapha*.

Specific mention found is that:

(i) it removes hunger and thirst,

(ii) it removes diseases caused by *vāta* humour, and,

(iii) it overcomes disturbances of the practitioner and bestows a feeling of well being.

Spiritually, it is an important meditative posture leading to arousal of *kuṇḍalinī* by using three *bandhas*, namely, *mūlabandha*, *uḍḍiyāna bandha* and *jālandhara bandha* and creating different sensations in the body which are helpful in concentration of mind and deep absorption.

**Application of *padmāsana* in other *āsanas*:**

***padmāsana* may be classified into three groups based on its application:**

**Group I: *āsanas* in which the name *padma* is used as well as the technique of cross-legged position:**

**For example:**

*ardha-padmāsana, ardha-baddha-padmāsana, baddha-padmāsana*-i, ii, iii, *dakṣiṇārdha-padmāsana, hasta-padmāsana, kara-padmāsana, kara-sampuṭaka-padmāsana, mukta-padma, mahā-padmāsana, padma-śaṅkhāsana*-i & ii, *padma-sampuṭa-āsana, padma-prakāśa, padma-dhyāna, śuddha-padmāsana, sampuṭita-paṅkajāsana, utthita-ūrdhva-padmāsana, utthita-*

padmāsana, ūrdhva-padmāsana, viparīta-ūrdhva-padmāsana.

**Synonyms of *padmāsana*—** *amburuhāsana, ambujāsana, abjāsana, gorakṣa-kamalāsana, kamalāsana, paṅkajāsana*-ii, *saroruhāsana, sarojāsana, sampuṭita-paṅkajāsana.*

**Group II: *āsanas* in which cross-legged position of *padmāsana* is used but they are named differently:**

**i. Hands over the head—** *gadāsana, parvatāsana*-i, *hasta-dvaya-bhayaṅkarāsana, matsyāsana*-i,v, *paraśurāmāsana*-i,ii, *pahupa-āsana.*

**ii. Body raised on hands—** *baddha-kekī-āsana, cañcalāsana, dolāsana, jālandhara-āsana, mayūrāsana*-iv, *vaiśākhī-āsana, ūrdhva-kukkuṭāsana.*

**iii. Supine position—** *adhomukha-vārijāsana, matsyāsana*-i,v, *nagra-āsana*-i,ii, *paraśurāmāsana*-i,ii, *śramaharāsana, tolāṅgulāsana, uttāna-kukkuṭāsana, uttāna-kūrmāsana*-ii.

**iv. Hands inserted through the legs—** *ātmārāmāsana*-ii, *garbhāsana*-i, *garbha-piṇḍāsana, haṃsāsana*-i,ii, *jālandhara-āsana, kurkuṭa-āsana, kurkaṭa-āsana, kukkuṭāsana*-i, *paṅgu-kukkuṭāsana, sthala-kūrmāsana, siddha-haratālī-āsana, yoga-bandhāsana, uttāna-kūrmāsana*-i,ii, *ūrṇa-nābhyāsana, valgulyāsana.*

**v. Hands taken over the back—** *adhomukha-vārijāsana, baddhāsana*-i, *yogāsana*-ii, *dṛḍhāsana, kamoda-āsana, līlāsana, maṇi-bandhāsana, nagra-āsana*-i,ii, *prasāritāsana*-i, *sura-siddhāsana, taskara-bandhāsana, viśrāma-āsana, vetālāsana, vajrāsana*-ix.

**vi. Hands placed in front—** *ardhāsana, kārmukāsana, kokilāsana, kumadha-āsana, prāṇa-sthāpanikā-mudrā, pātāli-kamaṭhāsana, vīrāsana*-ii.

**vii. *āsanas* on rope—** *svargāsana, ūrṇanābhyāsana.*

**viii. Topsy-turvy position—** *muṇḍāsana, sarvāṅgāsana*-ii, *śīrṣāsana*-viii, *sustaga-kapālī-āsana.*

**ix. Prone lying position—** *baddhakekī, pātālī-kamaṭhāsana.*

**Group III: *āsanas* bearing the name *padma* but do not use cross-legged position which is**

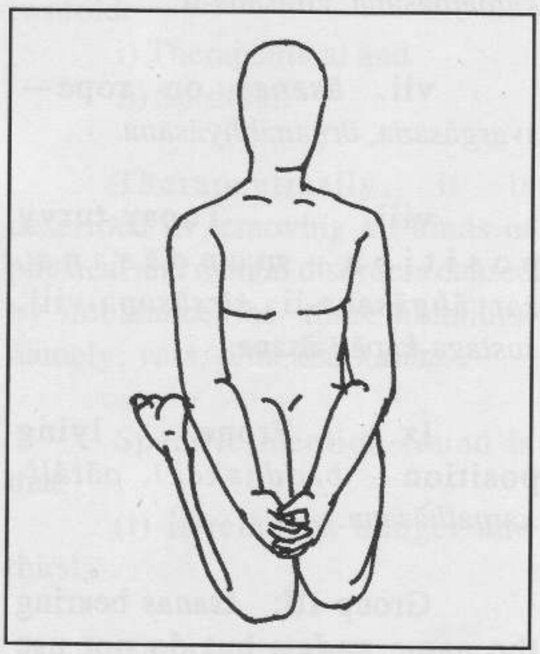
**an important characteristic of *padmāsana*:**

**For example:** *padma-nābhi-bandhana-āsana*, *padma-saṅkaṭāsana*, *pañkajāsana*-i, *ūrdhva-kamalāsana*, *vāmārdha-padmāsana*.

For details and illustrations, see the respective titles.

***padma-saṅkaṭāsana***

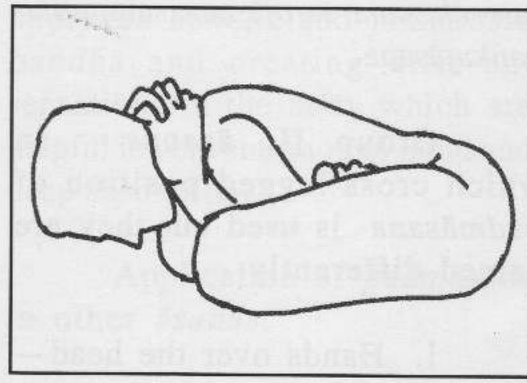
Sit with buttocks on the ground. Place right heel by side of right hip by bending the leg at knee. Place left foot touching right foot under bottoms. Touch knees on the ground. Form a finger-lock and place it on knees. Gaze is fixed at the nose (ANa-35).



*padma-saṅkaṭāsana*

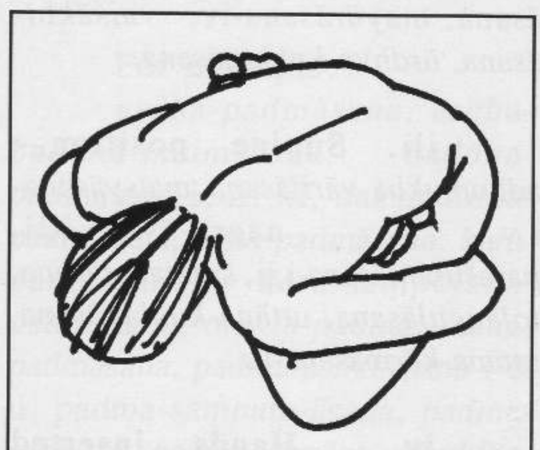
***padma-śaṅkhāsana***

i) Sit in *padmāsana*. Place elbows firmly over (opposite) feet and bringing hands at the neck, form a finger-lock. Keep knees and thighs on ground and two heels touching the chest. Direct the gaze at the nose (HP(ms.)-II.55).



*padma-śaṅkhāsana*-i

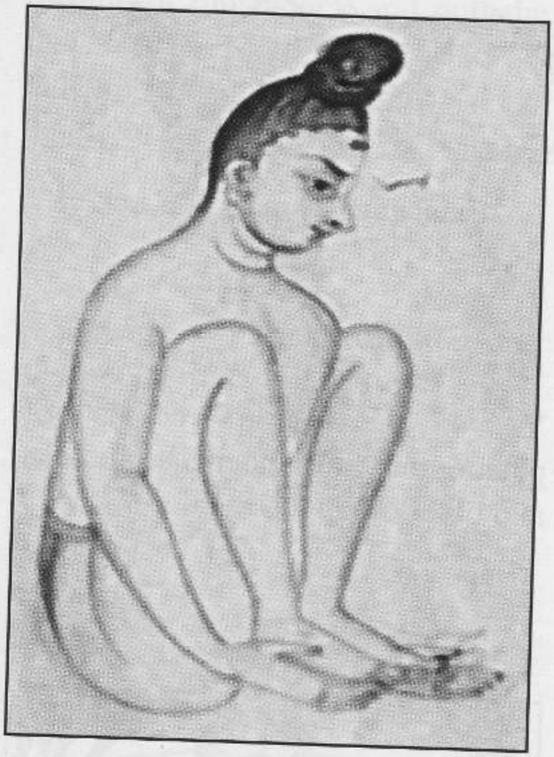
ii) According to ANa-12, in *padmāsana* one bends forward to touch the chest to knees, and a finger-lock is formed and it is placed under bottoms. Elbows touch the toes.



*padma-śaṅkhāsana*-ii

***pādukāsana***

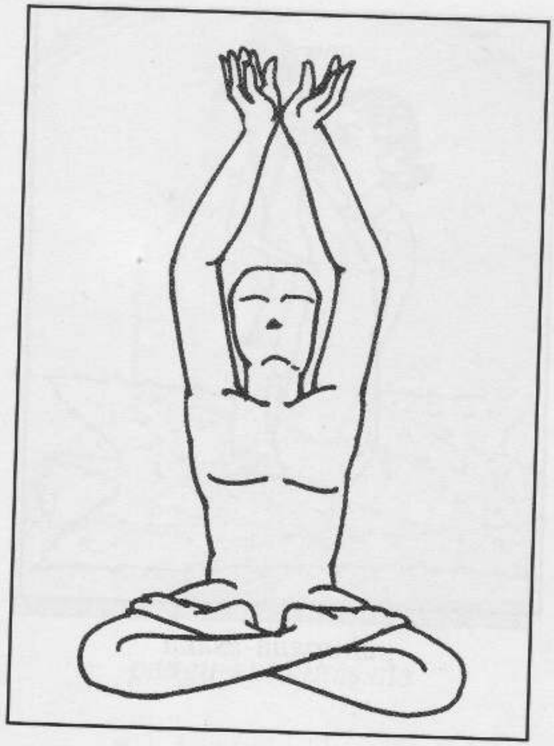
Sit on buttocks with knees raised up. Place two palms under the respective soles and holding the feet, walk on ground (KKH-67, ŚTN-41).



*pādukāsana*

***pahupa-āsana***

Sit in *padmāsana*. Raise both hands over the head and form a lotus. Look through the hole of hands (ANa-14).



*pahupa-āsana*

***pahupanā-āsana***

From an illustration given in NS-63 the technique may be described as follows:

While sitting, take hands under both legs and grasping the toes with two hands, raise legs up. Balance on the bottoms.



*pahupanā-āsana*

### *pañca-culi-kukkuṭāsana*

Mentioned in the HR-III.17 but the technique is not described.

Cf. *kukkuṭāsana*.

### *pañcāṅga-namaskārāsana*

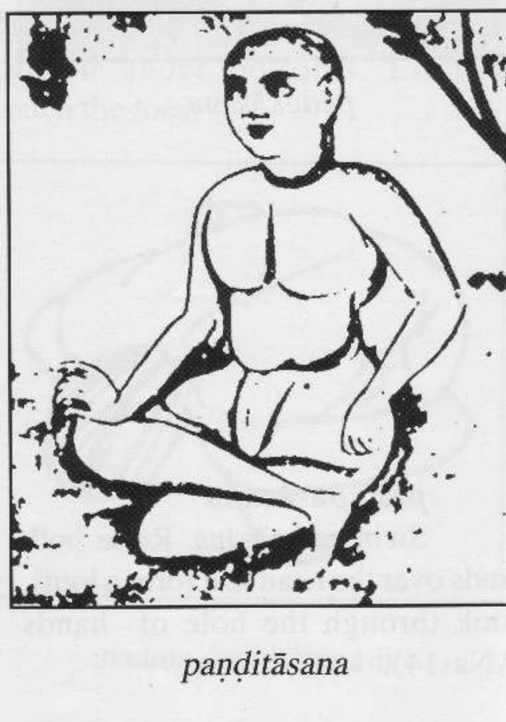
Sit on toes with knees close together. Bend forward and touch the ground with two hands, two knees on forehead and offer salutations to the *guru* or *arihanta-bhagavān* (YAs-15).



*pañcāṅga-namaskārāsana*

### *paṇḍitāsana*

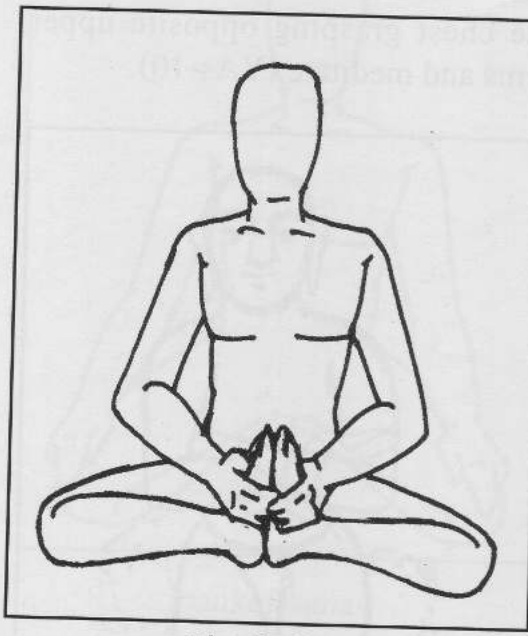
From an illustration given in YAs-45, the technique consists of placing one foot under the buttocks and other on opposite thigh.



*paṇḍitāsana*

**pāṅgala-āsana**

While sitting bring two feet closer, soles kept together. Keep heels slightly away from generative organ. Hold the feet with hands forming a finger-lock and pull the feet closer. Keep heels and knees touching the ground. Fix the gaze at the tip of the nose (AYG-48).

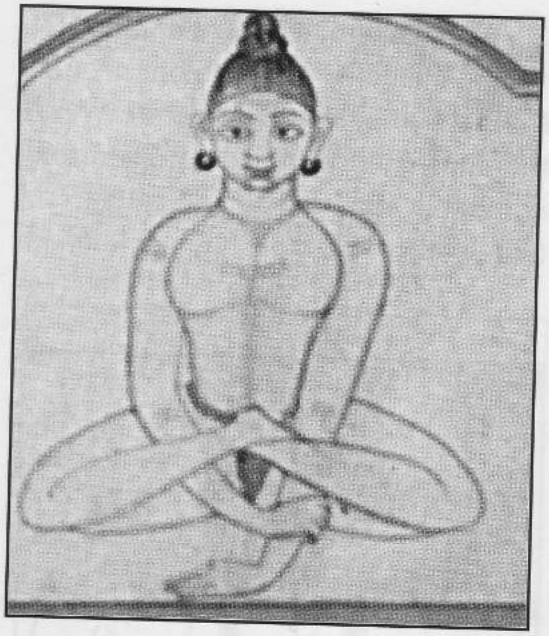


*pāṅgala-āsana*

Cf. *bhadrāsana*-i.

**paṅgu-kukkuṭāsana**

Assuming the posture of *kukkuṭāsana*-i by inserting hands through calves and thighs, hold the wrist of one hand with other hand and firmly pressing the hand on ground, lift the body up (KKH-54, ŚTN-112).

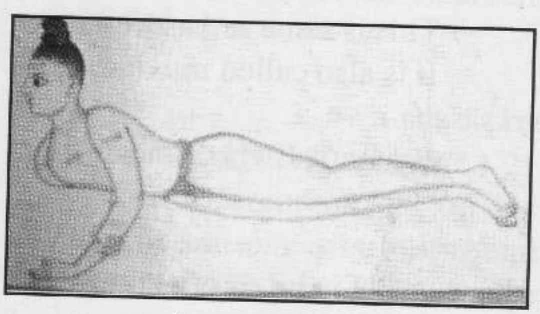


*paṅgu-kukkuṭāsana*

See *kukkuṭāsana*-i.

**paṅgu-mayūrāsana**

Place elbows at respective sides of the navel. Hold the wrist of one hand with other hand. Lift the body horizontally in the air (KKH-40, ŚTN-111).

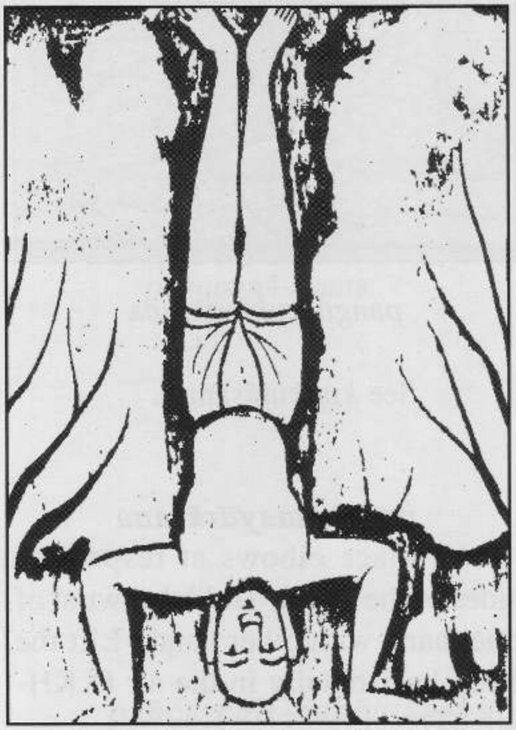


*paṅgu-mayūrāsana*

See *mayūrāsana*-viii.

***pāṇi-mukta-drumāsana***

Place two hands on ground taking proper distance between them. Place the head on ground and raise legs vertically in the air (YAs-58).



*pāṇi-mukta-drumāsana*

This is same as *kapālī-āsana*.

It is also called *mukta-hasta-vṛkṣāsana*-i.

*druma* and *vṛkṣa* mean tree.

***pāṇi-pātrāsana***

Gently press two heels against the navel by turning the feet and arrange the hands there like a water pot (HR-III.11,50).

This is same as *kanda-pīḍāsana*-ii.

See *kanda-pīḍāsana*-ii for illustration.

***pañjhāsana***

Stand on toes. Hold hands on the chest grasping opposite upper arms and meditate (YAs-10).

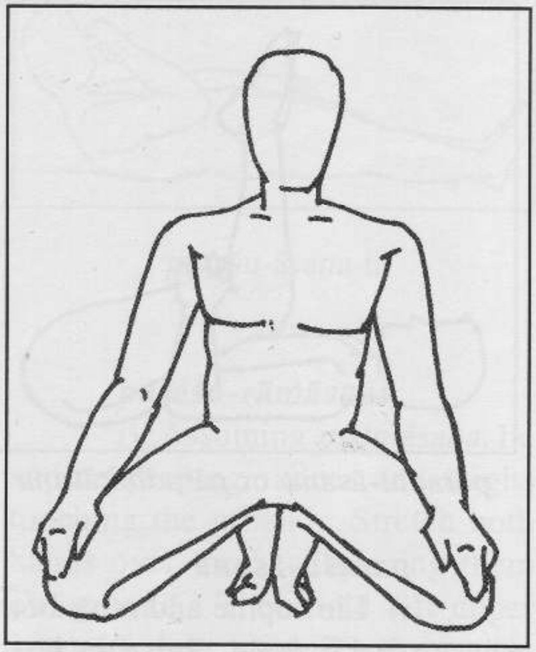


*pañjhāsana*

This is also called *utthitāsana* and *ghanāsana*.

***paṅkajāsana***

i) Sit on toes firmly placed on ground. Heels are kept under the generative organ (by spreading knees a little apart). Place hands on respective knees and fix the gaze at the tip of the nose (HP(ms.)-II.93).



*paṅkajāsana*-i

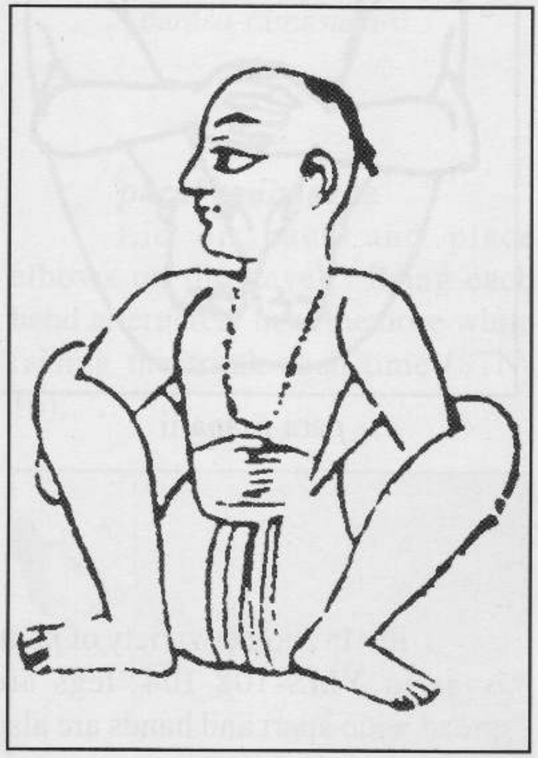
*paṅkaja* means *padma* (lotus), but this *āsana* named *paṅkajāsana* of HP(ms.)-II.93 has no similarity with any varieties of *padmāsana*.

Rather this has similarity with *utkaṭāsana*-iii.

ii) According to YRK-22 *padmāsana*-i is known as *paṅkajāsana* for illustration of which see *padmāsana*-i.

***para-āsana***

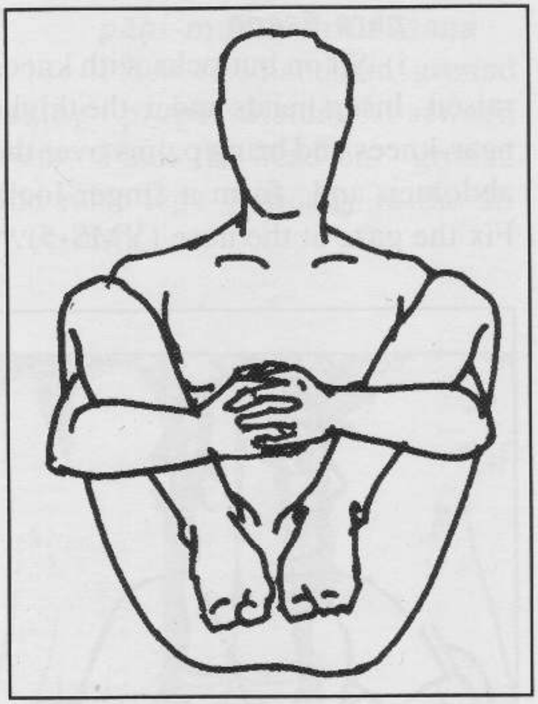
i) Sit on buttocks with knees raised. Insert hands under the thighs near knees and bring palms over the abdomen and form a finger-lock. Fix the gaze at the nose (YMS-5).



*para-āsana*-i

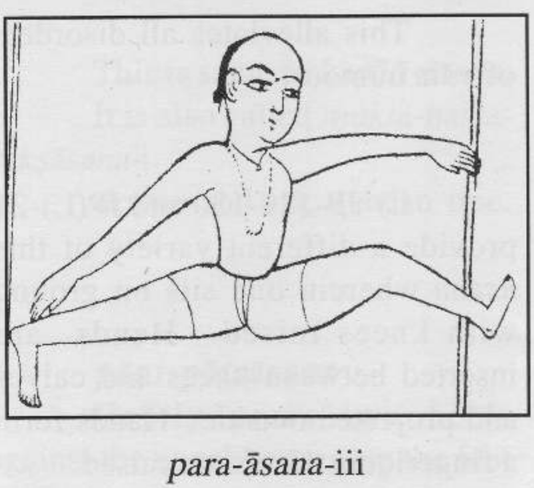
This alleviates all disorders of *vāta* humour.

ii) JP-129-130 and JP(L)-21 provide a different variety of this *āsana* wherein one sits on ground with knees raised. Hands are inserted between knees and calves and projected outside. Hands form a fingerlock. Heels are raised.



*para-āsana*-ii

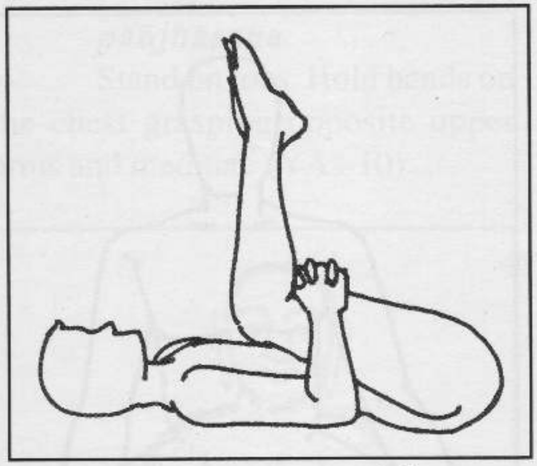
iii) In another variety of *para-āsana* in YMS-102-104, legs are spread wide apart and hands are also spread over the legs.



*para-āsana*-iii

***pāradhī-āsana*** or ***pāradhikāsana***

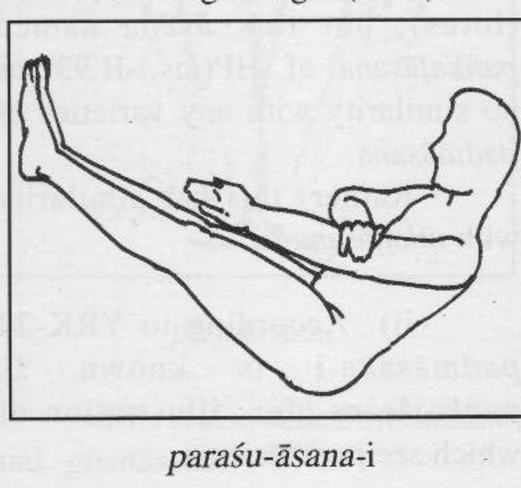
Lie supine and raise the feet. Insert two hands between thighs and turning them on to navel, form a finger-lock and raise legs vertically towards the sky. Eyes gaze at the nose (HP(ms.)-II:152-154).



*pāradhī-āsana* or *pāradhikāsana*

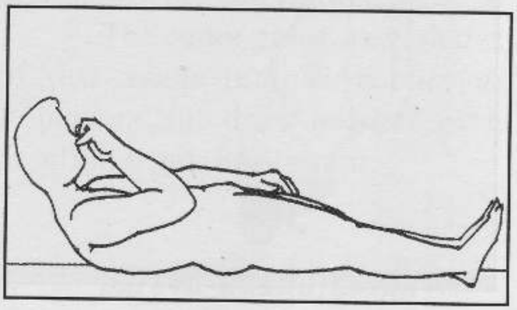
***paraśu-āsana***

i) Lie supine and raise both legs up to $45^0$ angle. Raise the head and trunk from ground. Extend right hand with its palm facing up and hold left hand at right angle (IA-2).



*paraśu-āsana*-i

ii) In supine position, fix elbows at the navel. Stretch one hand and hold the nose and with other hand hold the thigh. Remain steady (KKH-3).



*paraśu-āsana*-ii

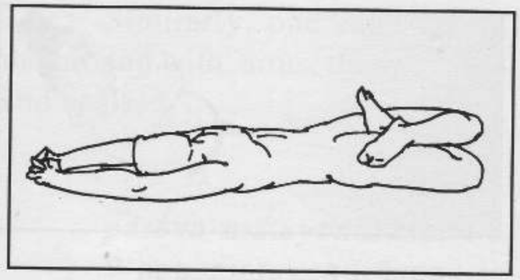
### *paraśu-rāmāsana*

i) Assuming *padmāsana,* lie supine keeping knees and thighs touching the ground. Stretch both hands over the head placing them on ground. Then hold left upper arm with right hand. Fix the gaze at the tip of the nose (JP-354-356).



*paraśu-rāmāsana*-i

ii) JP(L)-83 suggests interlocking of fingers and stretching of hands over the head.



*paraśu-rāmāsana*-ii

### *paraśvadhāsana*

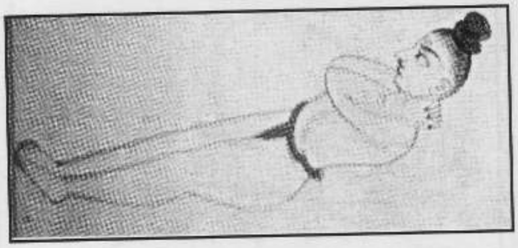
Lie on back and place elbows on the navel. Bring each hand alternately near the nose while raising the trunk each time (ŚTN-16).



*paraśvadhāsana*

### *parighāsana*

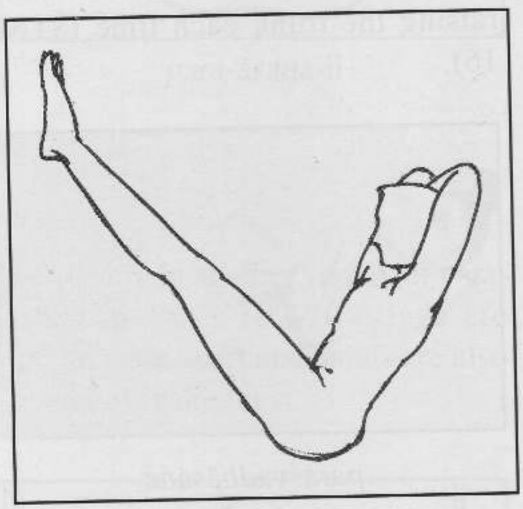
i) Lie supine. Stretch legs and keep the feet together. Keeping buttocks on the ground raise the head and form a finger-lock at the neck. Hold the breath and remain steady (KKH-2, ŚTN-11).



*parighāsana*-i

ii) IA-1 gives a different variety.

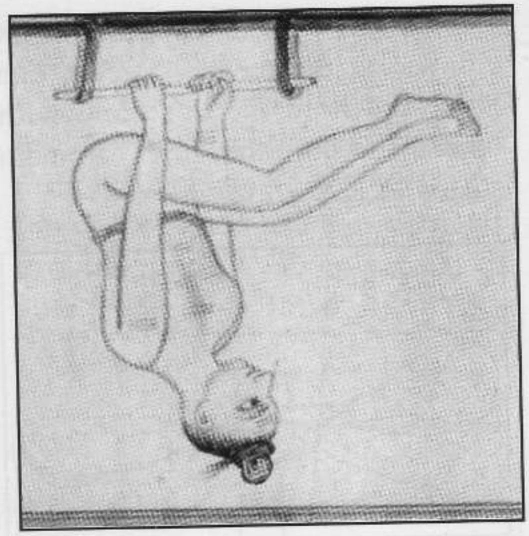
Lie on the back. Raise both legs and head to form 45$^0$ angle. Make a fingerlock of hands and palce it at the neck.



*parighāsana*-ii

**parosṇyāsana** or **paroṣṭyāsana**

Take hold of a rope with two hands. Raise legs towards head and pass them through hands over the head onto the floor. Repeat this again and again (KKH-94, ŚTN-63).

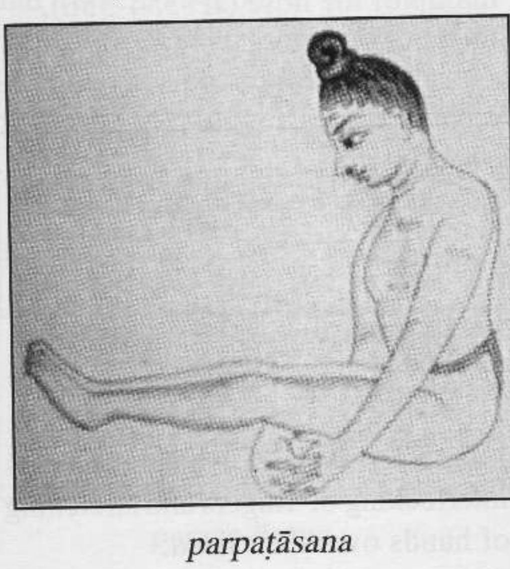


*parosṇyāsana* or *paroṣṭyāsana*

*parosṇya* means a cockroach.

**parpaṭāsana**

Take a long sitting position. Place hands on the ground under the thigh and hold legs firmly by forming a finger-lock (KKH-69, ŚTN-93).



*parpaṭāsana*

***pārśva-koṇāsana***

YRah(N)-II.20 suggests varieties of *koṇāsana* for strengthening the generative organ but does not name any of them, nor does it provide description.

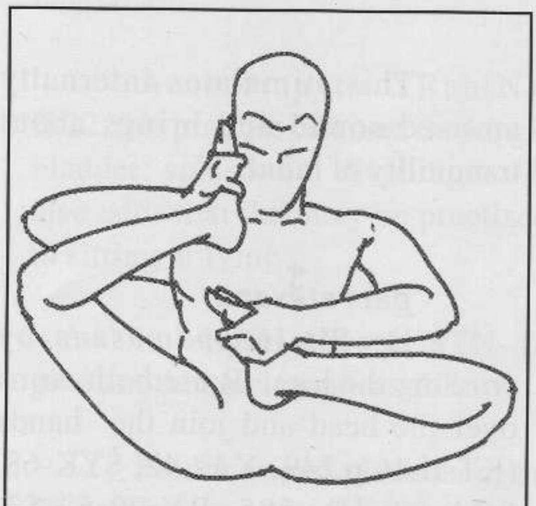
The editor gives six varieties of this *āsana* including *pārśva-koṇāsana* but does neither give description nor illustration.

***pārśva-kukkuṭāsana***

One of the five varieties of *kukkuṭāsana* mentioned in HR-III.17 but the technique is not described.

***pārśva-kuṭṭana***

Hold toes with respective hands and in turn take the toes to touch the ears. This is *pārśva-kuṭṭana* (KKH-5).



*pārśva-kuṭṭana*

Similarly, one can thump the ground with arms, thighs, fists and heels.

***pārśva-matsyendrāsana***

When *matsyendrāsana* is practised by holding at the side, it forms *pārśva-matsyendrāsana* (HR-III.12,59).



*pārśva-matsyendrāsana*

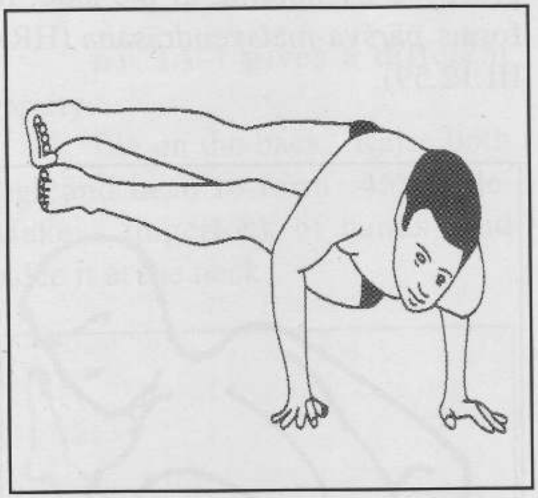
This is one of the three variations of *matsyendrāsana* (HR-III.12).

Description of *baddha-matsyendrāsana* and *pārśva-matsyendrāsana* given in HR is identical.

***pārśva-mayūrāsana***

It is one of the six varieties of *mayūrāsana* mentioned in HR-III.10.

Practise *mayūrāsana* by taking legs on both sides alternately (HR-III.44).



*pārśva-mayūrāsana*

See *kauṇḍīnyāsana*, *mayūrāsana*-iii.

***pārśvāsana***

Mentioned in SnS but the technique is not given.

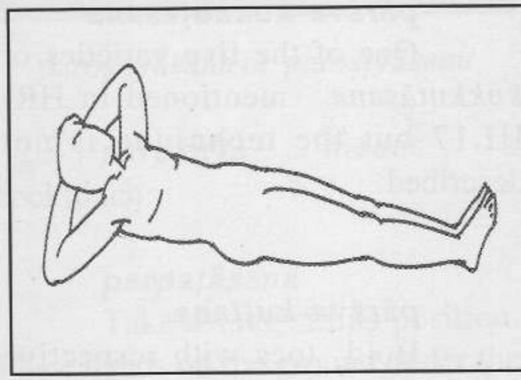
***pārśva-śāyī***

Mentioned in the Commentary of HMY-IV.134 but not described.

This Commentary classifies all *āsanas* in three groups, namely, *uttānaka*, *pārśvaśāyī* and *naiṣadhika*, practice of which overcomes suffering and brings about bliss.

***pārśva-upadhānāsana***

Lie supine on ground. Place hands, with palms turned upwards, under the head and hold them together (HSC-35).



*pārśva-upadhānāsana*

This stimulates internally aroused sound and brings about tranquility of mind.

***parvatāsana***

i) Sit in *padmāsana* by crossing the legs. Raise both arms over the head and join the hands (KT-II.46,p.249, YAs-42, ŚYK-68, SCA-82, V-p.885, RY-23:52-53, YRah(N)-II.22).



*parvatāsana*-i

This practice is also called *tāḍāsana*-ii.

According to YRah(N)-II.22, this practice cleanses the lungs, bladder, spleen and diaphragm. It also adds that this may be practised in sitting or lying.

ii) KKH-60 and ŚTN-43 give another technique as follows:

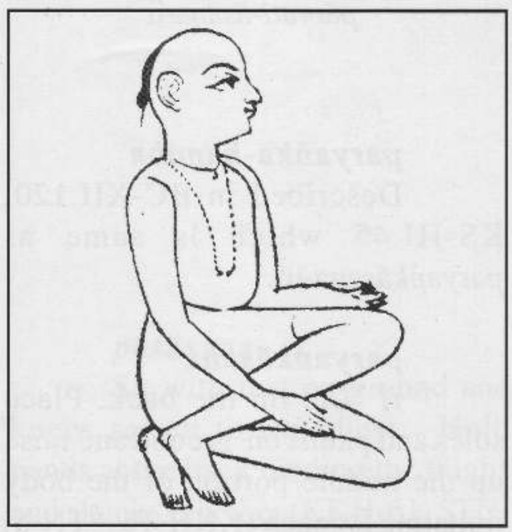
Fold legs and place them on floor. Sit on heels. Cross hands on the chest.



*parvatāsana*-ii

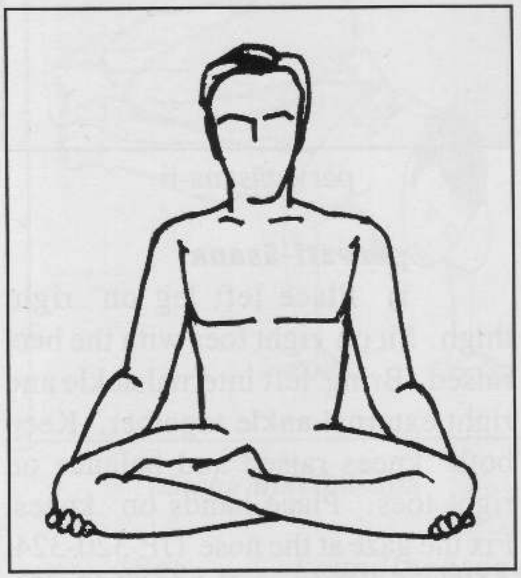
**pārvatī-āsana**

i) Place left leg on right thigh. Sit on right toes with the heel raised. Bring left internal ankle and right external ankle together. Keep both knees raised and balance on right toes. Place hands on knees. Fix the gaze at the nose (JP-320-324, AYG-75, HP(ms.)-II.94, YMS-83).



*pārvatī-āsana*-i

ii) JP(L)-71 provides an illustration of this *āsana* which consists of sitting on ground with legs crossed. Right leg is placed under the buttocks. Hands are placed under the knees.



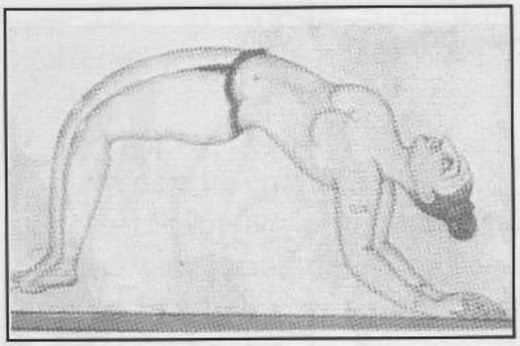
*pārvatī-āsana*-ii

***paryaṅka-bandha***

Described in BC-XII.120, KS-III.45 which is same as *paryaṅkāsana*-iii.

***paryaṅkāsana***

i) Lie on the back. Place soles and palms on ground and raise up the middle portion of the body imitating a couch (KKH-16, ŚTN-5, KāPu-57:67).

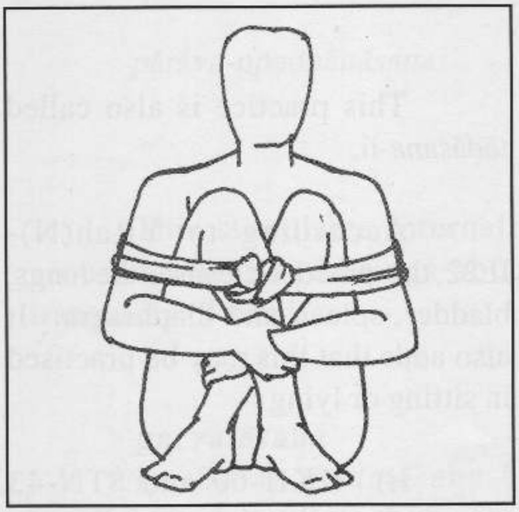


*paryaṅkāsana*-i

Cf. *kāma-pīṭhāsana.*

ii) There is another technique:

Bend knees and place right foot on side of left shank and left foot on side of right one from inside. Encircle the knees and back by a belt made of cloth (YSC-II.46,p.84, Yci(G)-II, Yci(ś)-75, VDPu-I:65-8).

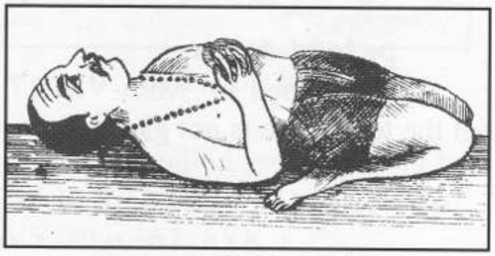


*paryaṅkāsana*-ii

It is also called *yoga-paṭṭāsana.*

Yci(G)-II, Yci(ś)-75 call this a technique of *mataṅga*.

iii) Fold legs and place feet under thighs. Rest the palms near the navel (HMY-IV.125, YP-15:75, SCA-76).



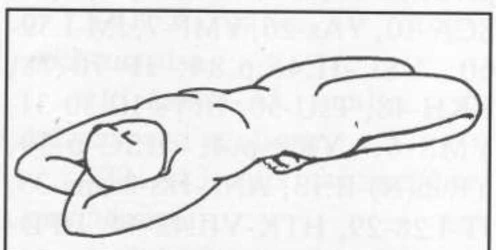
*paryaṅkāsana*-iii

It is also called *paryaṅka-bandha* (BC-XII.120, KS-III.45).

Some call this *supta-vajrāsana* (A(K) and some as *ardha-śavāsana* (KT-II.46,p.248, SCA-76).

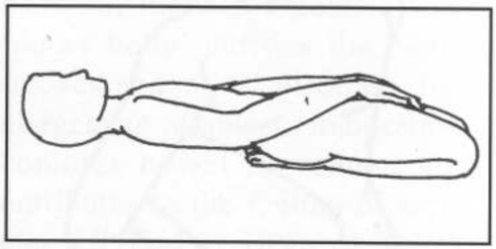
KT-II.46,p.248 suggests to keep the hands on the knees.

iv) YSC-II.46,p.84, V-p.883, TV-II.46, Vrt-II.46 also suggest to keep knees folded but separated. Hands are crossed under the head and one lies on them.



*paryaṅkāsana*-iv

v) According to ŚYK-80, HTK(c)-59, ŚBV-II.48, one lies on back with knees folded. Hands are placed on knees.

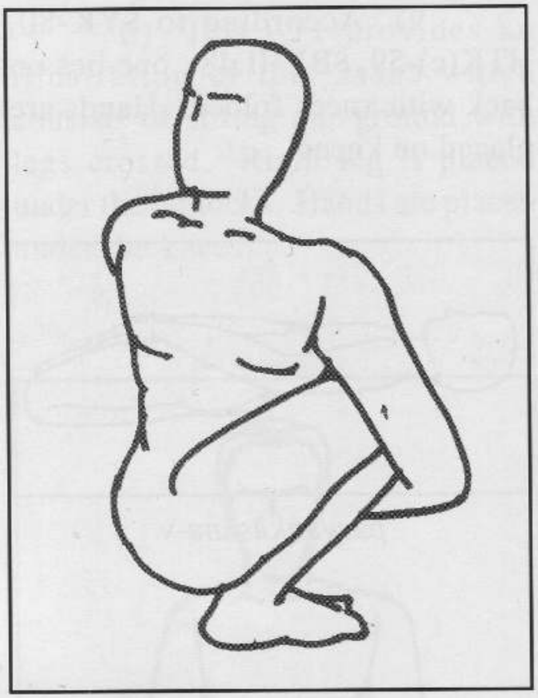


*paryaṅkāsana*-v

According to ŚYK-80 this arrangement is also known as *ardha-padmāsana*-iii as per some *yogīs*.

### *pāśāsana*

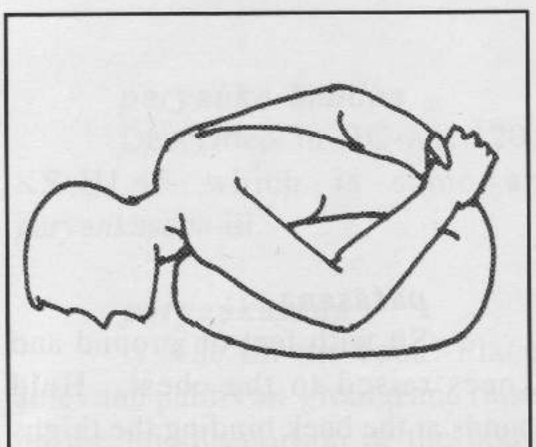
Sit with feet on ground and knees raised to the chest. Hold hands at the back binding the thighs and shanks together (KKH-61, ŚTN-47).



*pāśāsana*

### *pāśavāsana*

In a sitting position hold both hands at the back and bend forward to touch the head on ground (RY-24:37-38).



*pāśavāsana*

Cf. *prasāritāsana*-i, *yoga-mudrāsana, kaṅkanāsana, ghoḍācolī-āsana*-i.

### *paścād-āsana*

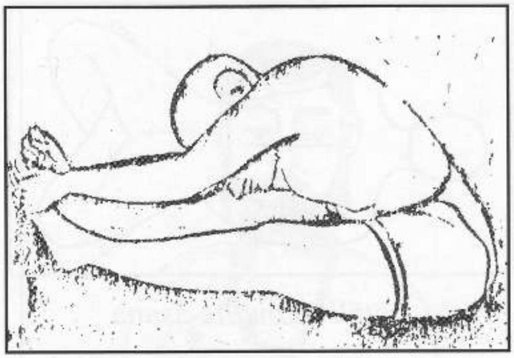
Mentioned in MPu-VIII.17 but the technique is not given.

### *paścāsana*

HS-āsana-33 calls *paścima-tāna* as *paścāsana*.

### *paścima-tāna*

In a long sitting position bend forward, hold big toes with hands and place the forehead on knees (HP(k)-I.28-29, HP(ms.)-II.67-69, HR-III.13,65, Yci(G)-II, Yci(ś)-p.76, A-10, YuB-VI-22, ŚYK-8, SCA-10, YAs-26, YMP-7, JM-I.59-60, YSC-II.46,p.84, JP-70-78, KKH-48, TśU-50, BrYs-III.30-31, YMS-6, YRP-p.4, HSC-p.39, YRah(N)-II.13, ANi, HS-āsana-33, JT-I.28-29, HTK-VII.42-44, HPD-p.4, HP(V)-I.46, KT-II.46,p.243, JP(L)-7, JCM-7156).



*paścima-tāna*

It is called *paścimottāna* by GhS-II.26, ŚS-III.92, MS-266-270, SVY-49,p.367, ŚYK-8.

In YKn-13:32 this is called *yogendrāsana*.

With a little variation in keeping feet apart ŚS-III.92 synonymously calls it *ugrāsana*-i.

According to SVY-49,p.367 *ugrāsana*-ii is a variation of *paścima-tāna*.

See *ugrāsana*-ii for details.

YMS-30, JP-77 give a synonym of this *āsana* as *ārambha-āsana*.

NS-20 however, illustrates this as *sārasvatāī-āsana*.

HSC-p.39 uses the term *paścimatāna-bandha*.

ŚYK-8 calls it *jānu-śīrṣakāsana* also.

HS-āsana-33 calls it *paścāsana* and *ugrāsana*.

ŚTN-113 calls *paścimatāna* as *garbhāsana*-ii.

*paścimatāna* has been included in the group of *śaiva-āsanas* by MnL-IX.26, while KKH-48 considers it a *sthāna* type of *āsana*.

Results of the practice of *paścimatāna* mentioned are:

It causes *prāṇa* to enter into *suṣumnā*, increases gastric fire, reduces belly, purifies the *nāḍīs*, removes abdominal disorders like enlargement of spleen, indigestion, promotes bowel movement and contributes to the feeling of well-being (HP(K)-I.31, HPD-p.4, Yci(ś)-p.76, A-11, YuB-VI.22, ŚYK-8, SCA-10, YMP-7, JM-I.59, HTK-VII.37, BrYs-III.31, YMS-6, YRP-p.4, HSC-p.39, HR-III.65).

Variations of *paścimatāna* described in different texts and traditions are *ardha-paścimatāna* (KKH-49), *ūrdhva-paścimatāna* (KKH-50) and *śayita-paścimatāna* (HR-III.13,68).

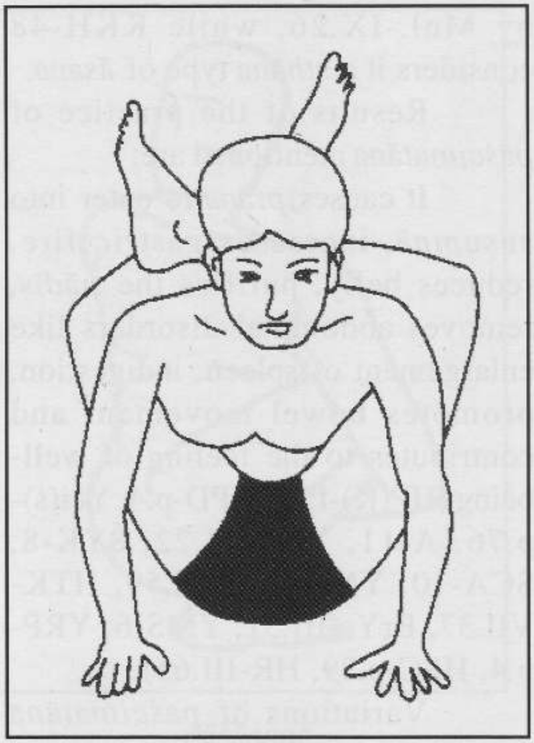
YRah(N)-III.9 prohibits pregnant woman from undertaking extreme forward bending postures.

### *paścimatāna-bandha*

According to HSC-p.39 *paścimatāna* is known as *paścimatāna-bandha*.

### *pāśinī-mudrā*

Place two legs behind the neck and cross them in sitting position (GhS-III.65).



*pāśinī-mudrā*

This is a *mudrā* in the form of an *āsana*.

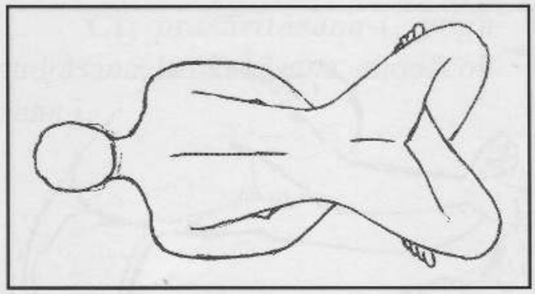
It is called *phaṇīndrāsana* by HR-III.13,65. SCA-28-29 and ŚYK-21 term it as *dvi-pāda-śīrṣāsana*, while it is known as *araṇya-caṭakāsana* in ŚTN-89.

KT-II.46,p.244 calls it as *dvi-pāda-mastakāsana*.

Cf. *hastāsana*.

### *pātāli-kamaṭha-āsana*

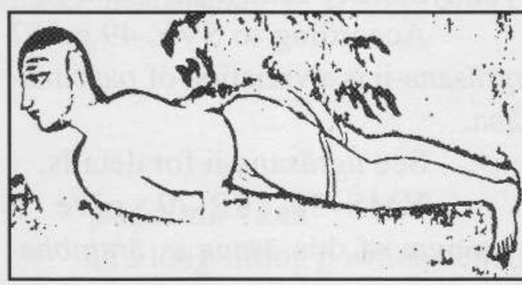
Sit in *padmāsana*. Bend arms in elbows and place forearms under the pelvic. Lie prone and place the chin on ground. Gaze is fixed between the eyebrows (ANa-23).



*pātāli-kamaṭha-āsana*

### *pataṅgāsana*

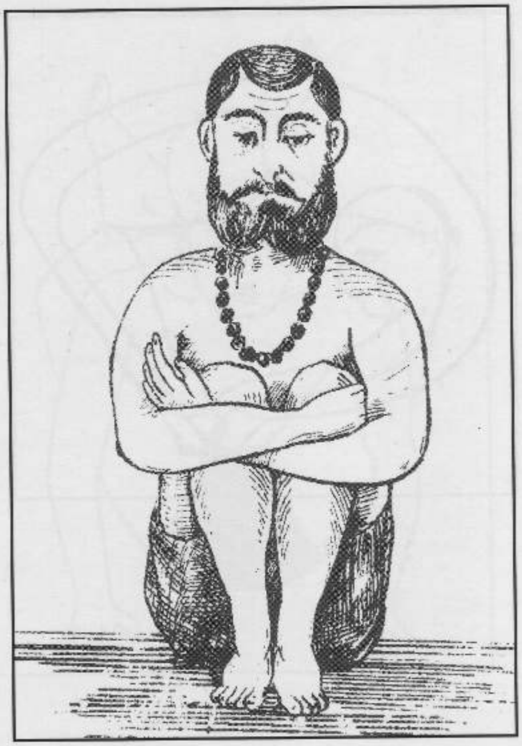
From an illustration given in YAs-64 the technique consists of lying prone with hands taken under the body and head raised.



*pataṅgāsana*

### *pavana-muktāsana*

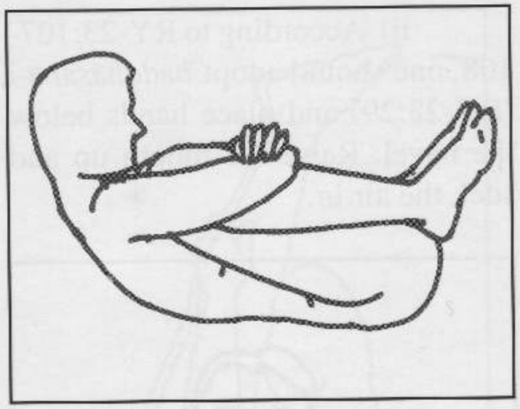
i) Sit on buttocks. Bring two heels close to perineal region keeping knees raised. Hold knees with two hands and press them against the chest (YAs-3, SCA-5-7, ŚYK-5, KT-II.46,p.242).



*pavana-muktāsana*-i

There are two varieties of this *āsana* – *vāma-pāda-pavana-muktāsana* and *dakṣiṇa-pāda-pavana-muktāsana* (ŚYK-5).

ii) The above *āsana* is also practised in supine position wherein chin is raised to touch the knees (ŚYK-5).

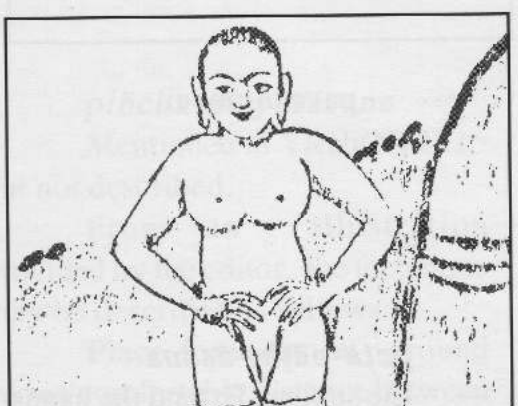


*pavana-muktāsana*-ii

See *dṛṣadāsana*, *kandukāsana*.

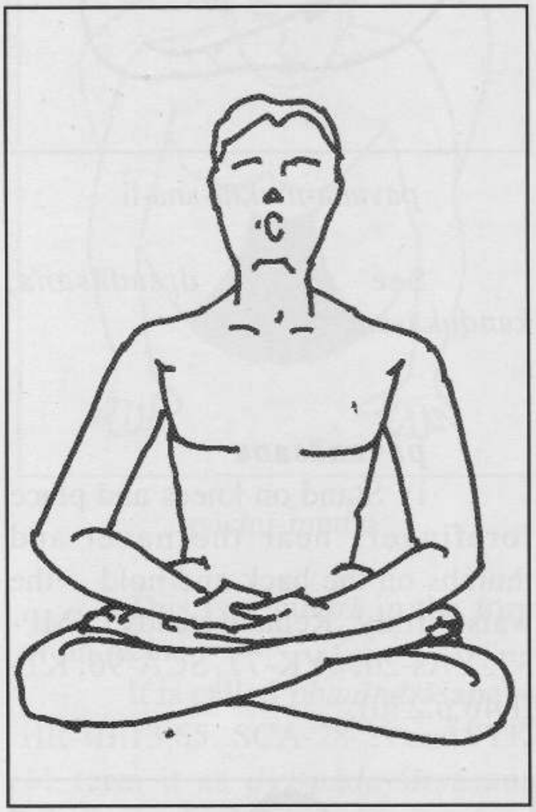
***pavanāsana***

i) Stand on knees and place forefingers near the navel and thumbs on the back and hold the waist firmly. Remain steady (YMP-37, YAs-20, ŚYK-77, SCA-96, KT-II.46,p.250).



*pavanāsana*-i

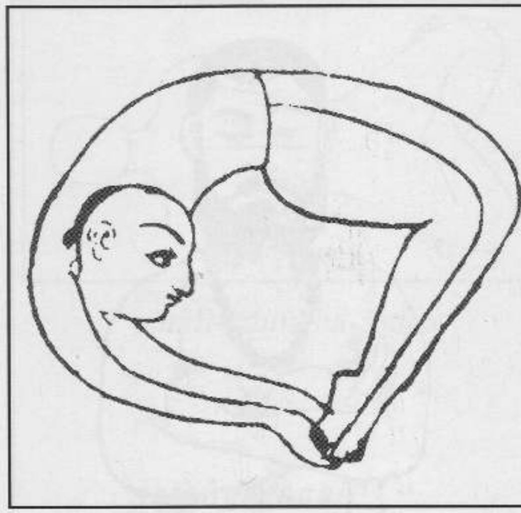
ii) According to RY-23:107-108, one should adopt *baddhāsana*-i (RY-23:29) and place hands below the navel. Raise the mouth up and suck the air in.



*pavanāsana*-ii

***peṭa-pūṭhi-āsana***

Lie supine. Extend the hands backwards. Fold knees and raise the trunk. Bring legs and the hands close by. Hold toes with hands and maintain the position (YMS-96).



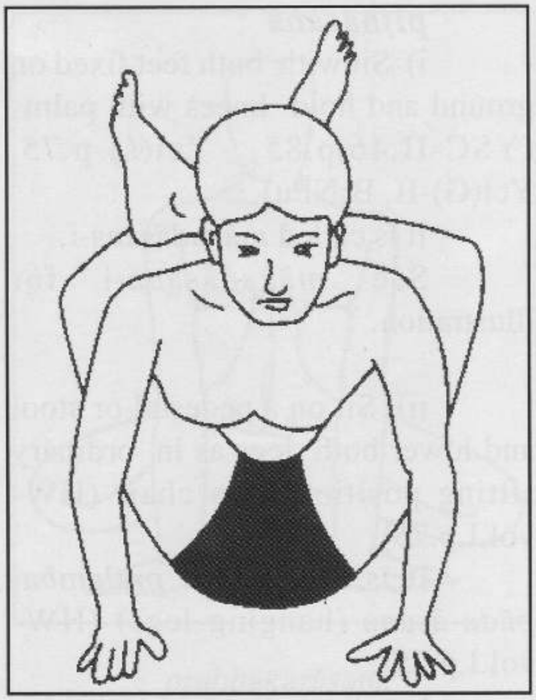
*peṭa-pūṭhi-āsana*

***phaṇāsana***

Mentioned in MPu-VI.47,VIII.20 but the technique is not described.

***phaṇīndrāsana***

Encircle the neck with two legs and place hands on ground. Face is turned upwards (HR-III-13,65).



*phaṇīndrāsana*

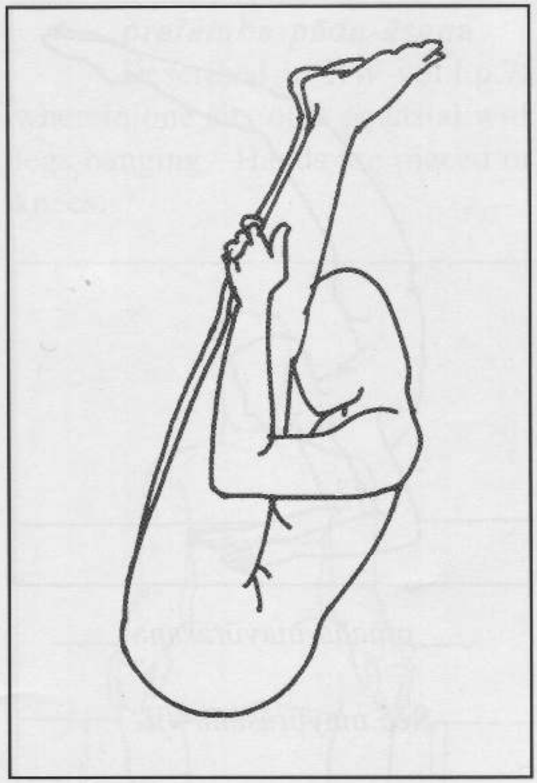
It is same as *pāśinī-mudrā* (GhS-III.65) and *skandhāsana.*

In this *āsana* when the body is raised off the ground with support of hands, it is called *brahmāsana*-i, *vajrol(ṇ)ī-mudrā*-ii (ŚYK-21) and *nāga-phaṇāsana.*

Cf. *dvi-pāda-śirṣāsana.*

**phodyāsana**

Sit with legs extended. Raise the legs. Bring hands under knees and hold them with a finger-lock. Thumbs should touch the calves. Contract the abdomen upwards and bring the head at a distance of 9 inches to the knees (JP-123-124, HP(ms.)-II.142, JP(L)-18).



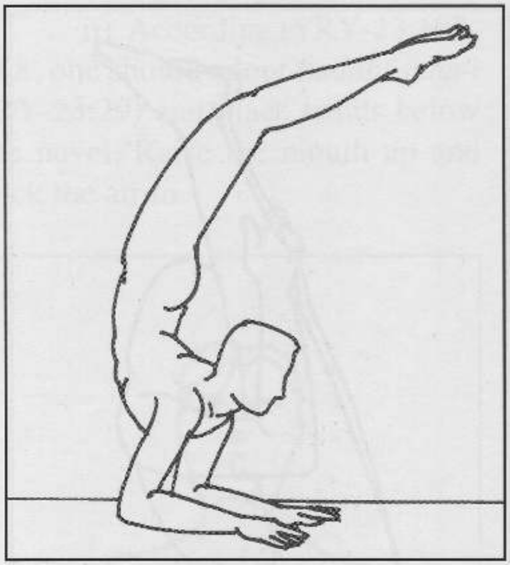
*phodyāsana*

**piñcha-mayūrāsana**

Mentioned in YRah(N)-II.15 but not described.

From an illustration provided by the editor, the technique may be described as follows:

Place forearms on ground taking comfortable distance between them. Raise legs straight upwards and lower them over the head. Balance the whole body on forearms.

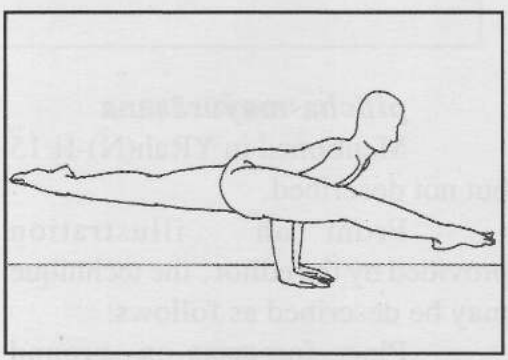


*piñcha-mayūrāsana*

See *mayūrāsana*-vii.

***piṇḍa-mayūrāsana***

Stretch one leg in front and stretch out other at the back like a peacock (HR-III.46).



*piṇḍa-mayūrāsana*

This is *mayūrāsana*-vi.

This is one of the six varieties of *mayūrāsana* (HR-III.10).

***pīṭhāsana***

i) Sit with both feet fixed on ground and hold knees with palms (YSC-II.46,p.85, Yci(ś)-p.75, Yci(G)-II, BrNPu).

It is called *mākaḍāsana*-i.

See *mākaḍāsana*-i for illustration.

ii) Sit on a pedestal or stool and lower both legs as in ordinary sitting position on a chair (HW-vol.I,p.75).

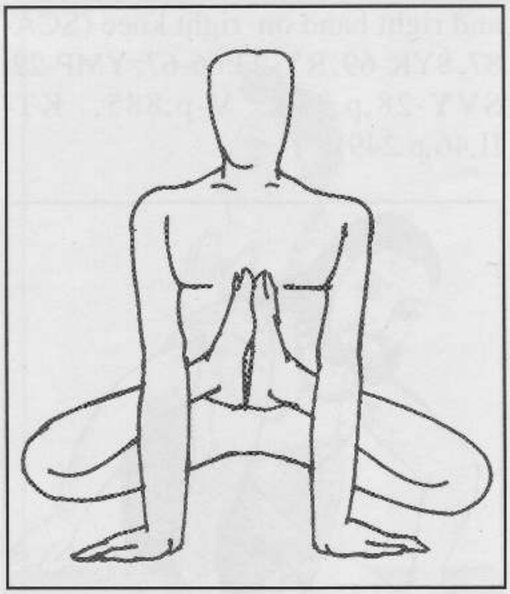
It is also called *pralamba-pāda-āsana* (hanging legs) (HW-vol.I,p.75).

For illustration see *pralamba-pāda-āsana.*

When only one leg hangs down, it is *lalitāsana*.

***prabhākarāsana***

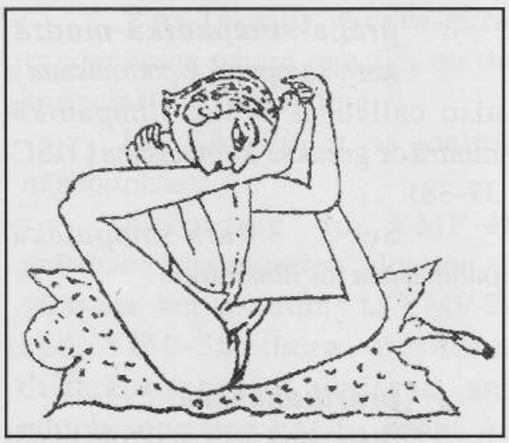
While sitting, bring two soles together. Hold them with hands and place them by sides of the navel. Bring knees on ground. Keep palms on ground at a distance of about 9 inches. Raise the body up in the air with the support of hands (HP(ms.)-II-115).



prabhākarāsana

**prakaṭipāva-āsana**

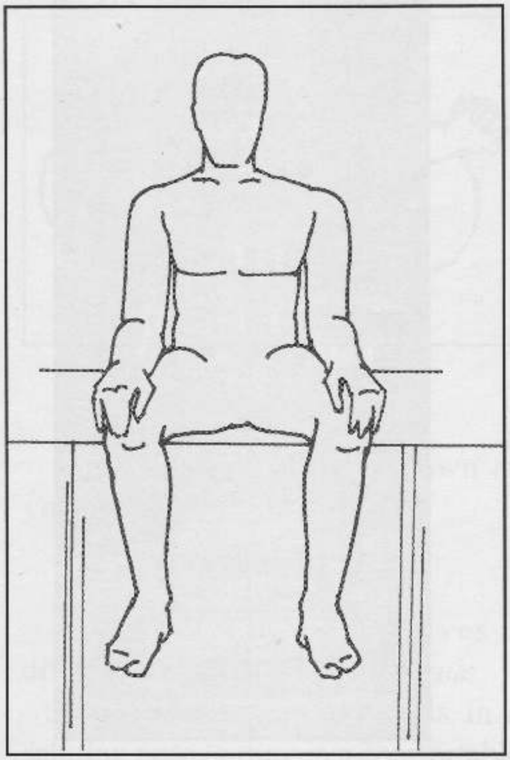
While sitting hold left ankle in the left elbow joint and raise the leg. Raise right leg and place its foot on left upper arm and catch hold of its toes with left hand. Place right hand on the right neck (NS-68).



prakaṭipāva-āsana

**pralamba-pāda-āsana**

Described in HW-vol.I,p.75 wherein one sits on a pedastal with legs hanging. Hands are placed on knees.



pralamba-pāda-āsana

We come across a statue (in the collection of Phra Rabieng in Thailand, courtesy Guidebook Wat Pho, pub. by Wat Phra Chetuphon Vimolmangklararm, Rajwaramahaviranof) of Buddha adopting *pralamba-pāda-āsana*.



This is same as *piṭhāsana*-ii.

***pralopa-āsana***

This is same as *ātmārāma-āsana*-i or *adhyātma-āsana* (YMS-14).

For illustration see *ātmārāma-āsana*-i

***prāṇāsana***

Place right foot at the left groin. Place left leg on left shoulder in such a way that its foot rests on ground. Place left hand on ground and right hand on right knee (SCA-87, ŚYK-69, RY-23:66-67, YMP-22, SVY-28,p.350, V-p.885, KT-II.46,p.249).



*prāṇāsana*

According to RY-23:66-67 this is one of the three varieties of *bhekāsana*.

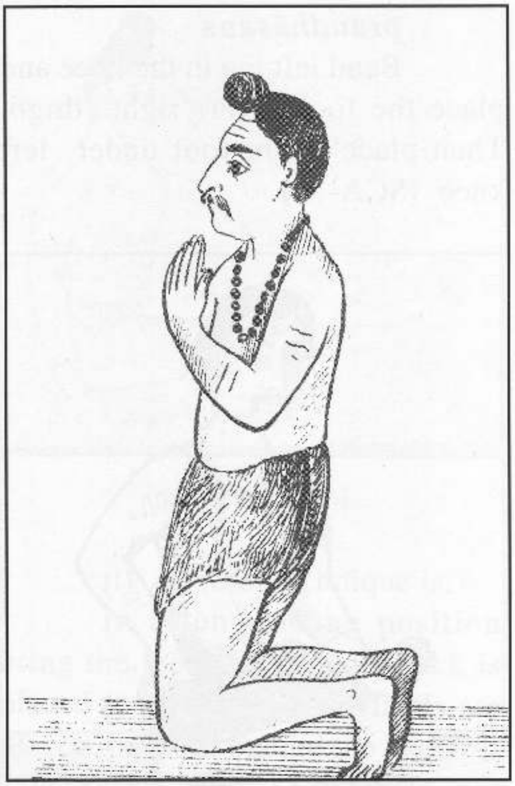
***prāṇa-sthāpanikā-mudrā***

*kara-sampuṭaka-padmāsana* is also called as *prāṇa-sthāpanikā-mudrā* or *gorakṣa-kamalāsana* ( HSC-37-38).

See *kara-sampuṭaka-padmāsana* for illustration.

***prārthanāsana***

Stand on knees and fold hands on chest (SCA-47, ŚYK-37).



prārthanāsana

Yci(G)-II, Yci(ś)-p.75, YSC-II.46, DP, ŚTN-122 call this *āsana* as *añjalikāsana* while KT-46,p.246 has named it as *ardha-niṣadana*.

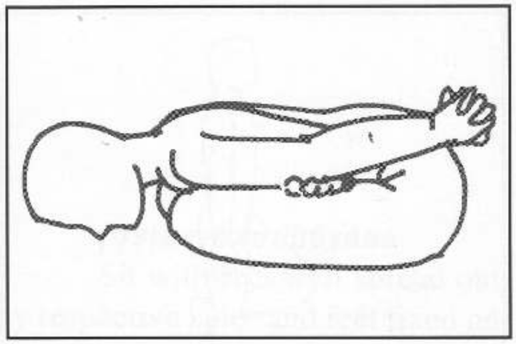
YAs-14 calls it *deva-guru-vandanāsana* where one sits on the knees instead of standing.

In YAs-29 it is called *nāgendrāsana*.

According to YMP-48 *prārthanāsana* requires adoption of *vīrāsana*, but according to YMP-26 and YMP-36 there are three different types of *vīrāsana* and which one one has to adopt for *prārthanāsana* is not clear.

***prasāritāsana***

i) Sit in *padmāsana*. Hold hands at the back and stretch them. Bend forward and touch the head on ground (YSC-II.46,p.86, Yci(G)-II, Yci(ś)-p.75.



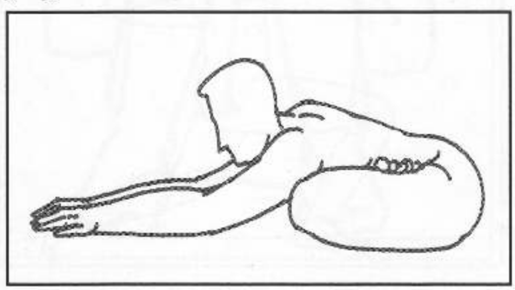
*prasāritāsana*-i

Popularly this is known as *yogamudrā*.

Cf. *pāśavāsana*.

ii) HTK-VII.21 gives a different technique of this *āsana*:

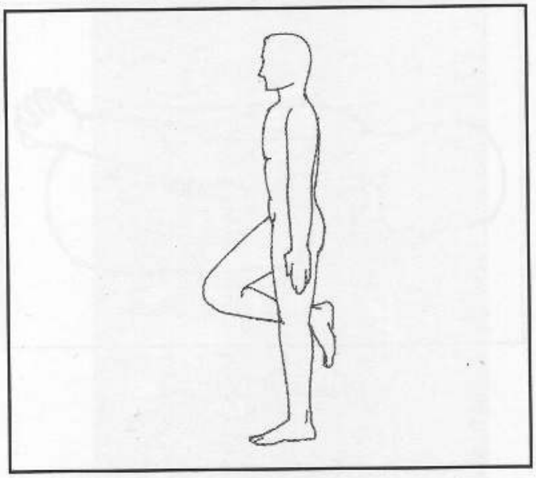
Turning face upwards in a saluting pose (sitting in a comfortable position), one keeps hands widely spread out comfortably under the head (face) like a pillow. This is *prasāritāsana*, which brings success in *yoga*.



*prasāritāsana*-ii

***pratyālīḍha-āsana***

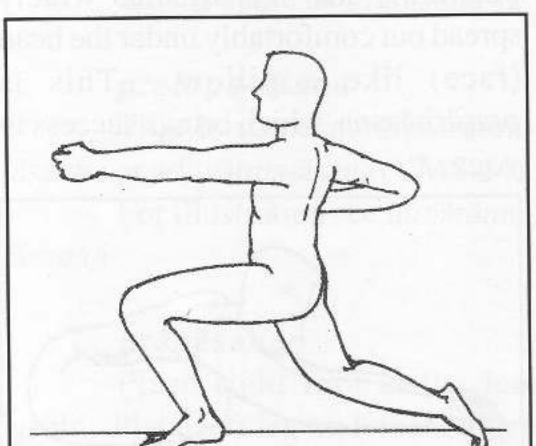
i) It is a standing *āsana* in which left leg is kept straight and right leg is off the ground and slightly bent at the knee (HW-vol.I,p.74).



*pratyālīḍha-āsana*-i

See *ālīḍha-āsana.*

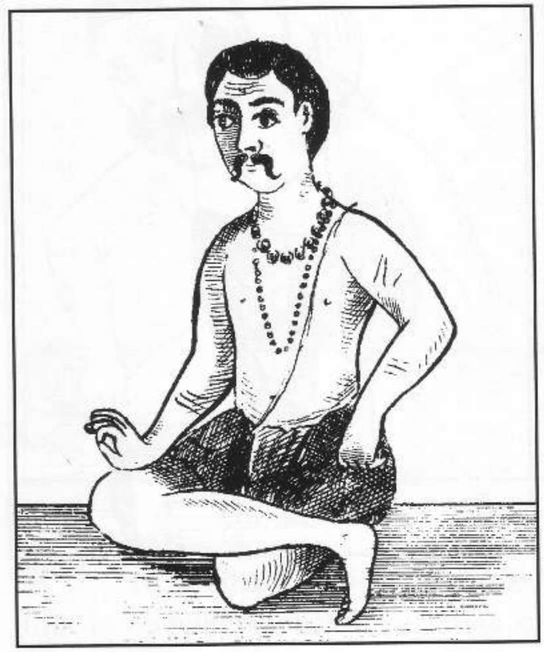
ii) According to NT, it is a half-sitting posture which a shooter adopts with left knee bent and advanced and right leg slightly bent and stretched backwards.



*pratyālīḍha-āsana*-ii

***prauḍhāsana***

Bend left leg in the knee and place the foot over right thigh. Then place right foot under left knee (SCA-73).



*prauḍhāsana*

However the above illustration of this *āsana* does not match with its description given in SCA-73.

According to SCA-73, this is also known as *vāmārdha-padmāsana.*

***preṅkhāsana***

i) Take a long sitting position. Place two hands on ground by sides of the hips. Making legs stiff like a stick. Raise them off the ground and shake the body (KKH-73, ŚTN-94).



*preṅkhāsana*-i

ii) Another technique is:

In a long sitting position bring the feet over head. Back is placed towards ground. Hands are placed on floor behind the back for support (KKH-74, ŚTN-118).



*preṅkhāsana*-ii

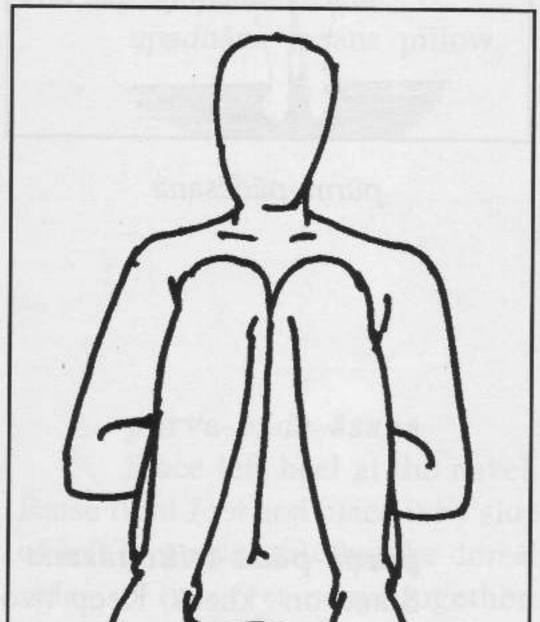
Illustration of *preṅkhāsana*-ii available in ŚTN-118 is at variance with its description.

***pretāsana***

Described in ŚYK-17 which is same as *śavāsana*-i.

***pṛṣṭha-bandhāsana***

Sit with feet well spread out by respective sides and feet fixed on ground. Thighs are kept together. Chest is close to knees. Hands are catching arms over the back. Direct the gaze at the nose (HP(ms.)-II.106).



*pṛṣṭha-bandhāsana*

***pūrṇa-pādāsana***

Stand straight with both feet together and hands hanging on the sides (SCA-21, ŚYK-16).



*pūrṇa-pādāsana*

***pūrṇa-pāda-trikoṇāsana***

Stand on knees. Keep two feet spread away from thighs. Place hands one upon another at the navel (YAs-62, KT-II.46,p. 246, SCA-50, ŚYK-38).



*pūrṇa-pāda-trikoṇāsana*

This is known as *trikoṇāsana*-i.

When right foot is placed at the perineum and left foot is spread away from the thigh, it is called *vāma-pāda-trikoṇāsana.*

When left foot is placed at the perineum and right foot is placed away from thigh it is called *dakṣiṇa-pāda-trikoṇāśana.*

***pūrṇa-trikoṇāsana***

Sit with buttocks on ground, with knees raised. Place arms on the respective knees and palms on head (SCA-48, ŚYK-36).

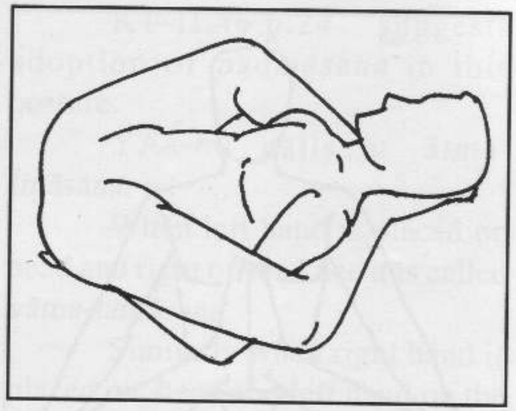


*pūrṇa-trikoṇāsana*

This is a combination of *dakṣiṇa-trikoṇāsana* and *vāma-trikoṇāsana* (SCA-48).

***pūrṇopadhānāsana***

Lie on back with both legs stretched out and placed under head like a pillow (KT-II.46,p.248).



*pūrṇopadhānāsana*

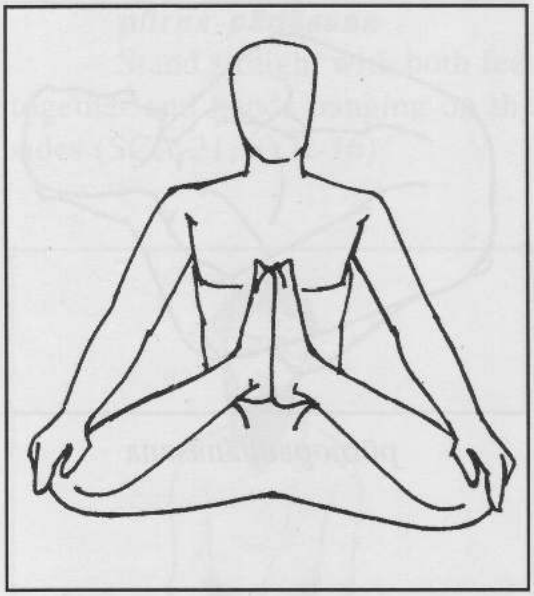
When practised with one leg, it is known as *upadhānāsana*.

Also see *vāmopadhānāsana* and *dakṣiṇopadhānāsana*

*upadhāna* means pillow.

***pūrva-pāda-āsana***

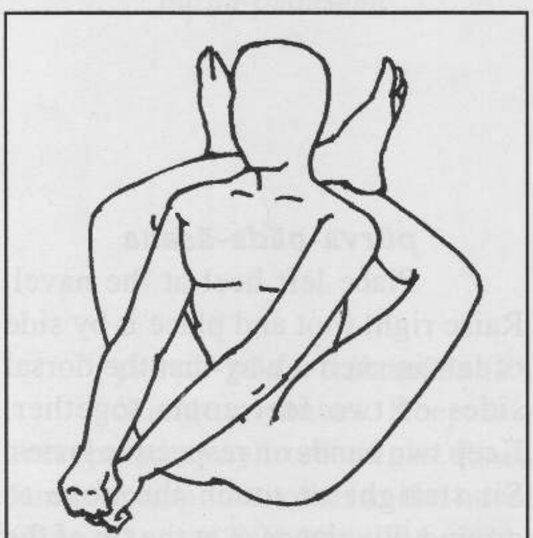
Place left heel at the navel. Raise right foot and place it by side of left in such a way that the dorsal sides of two feet come together. Keep two hands on respective knees. Sit straight or touch the nose to ground. Fix the gaze at the tip of the nose (ANa-38).



*pūrva-pāda-āsana*

***pūrvāsana***

Take both legs on shoulders and cross them. Form fists of two hands and keeping them right over left, place them in front on ground. Direct the gaze between eyebrows (HP(ms.)-II.83, JP-66-69, JP(L)-5).



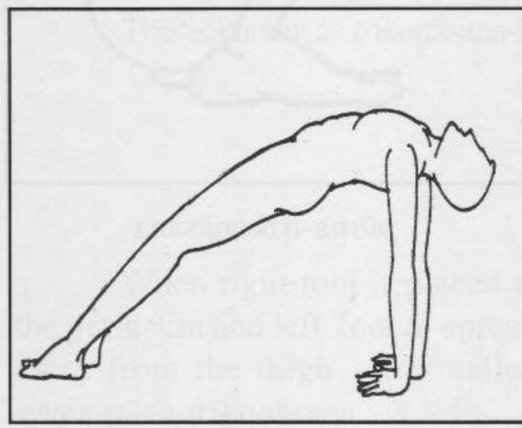
*pūrvāsana*

YMS-28 calls it *macchandra-āsana* or *macchandra- pīṭhi-āsana*-i.

***pūrva-tānāsana***

YRah(N)-II.14 mentions this *āsana* but does not describe the technique.

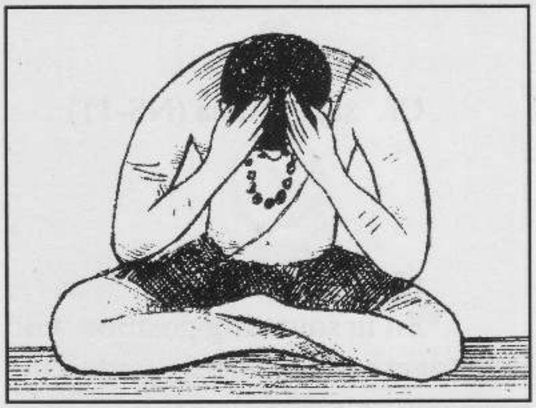
The editor provides an illustration which consists of lying on back on floor, palms over the floor. Body is raised in the air with hands stretched fully. Heels are fixed on ground.



*pūrva-tānāsana*

***pūrva-tarkāsana***

Sit in a comfortable cross legged position. Place two elbows on knees and bending the head down place hands on the head (SCA-42, KT-II.46,p.245, ŚYK-31).



*pūrva-tarkāsana*

KT-II.46,p.24 suggests adoption of *padmāsana* in this posture.

YAs-60 calls it *ātmalīṇāsana.*

When left hand is placed on head and right on the knee it is called *vāma-tarkāsana.*

Similarly when right hand is placed on head and left hand on the knee it is *dakṣiṇa-tarkāsana.*

# R

***rāja-līlāsana***

Described in HW-V.I,p.75. Same as *mahārāja-līlāsana*.

See *mahārāja-līlāsana* for illustration.

***rājāsana***

Mentioned in HR-III.19 but the technique is not described.

***rāma-nāthāsana***

From the illustration given in NS-84 the technique consists of the following:

Sit on toes separated. Spread knees on both sides. Raise both hands over the head and join them. Fix the gaze at the nose.



*rāma-nāthāsana*

Cf. *sajāī-āsana* (NS-11).

***rāmāsana***

Sit in squatting position with feet together and heels under the perineum. Keep the knees raised and close to the chest. Place the chin on the knees and hold the knees with opposite arms. Fix the gaze at the tip of the nose (AYG-72).

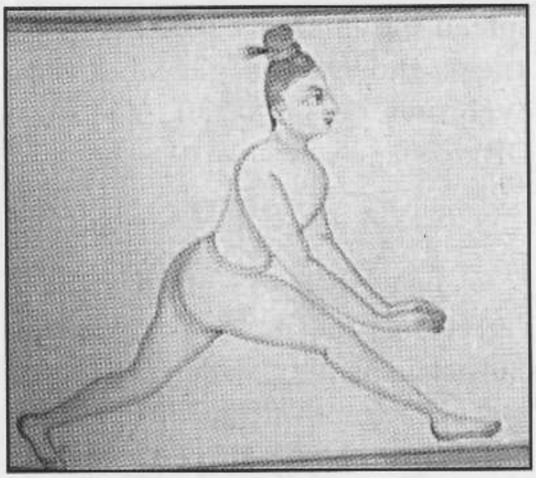


*rāmāsana*

This is same as *cāla-āsana* (NS-64).

***rathāsana***

In a standing position extend a leg backwards. Bring each leg at a time alternately forward and rotate it (KKH-29, ŚTN-23).



*rathāsana*

**ratnāsana**

Mentioned in HR-III.19 but the technique is not given.

**ratnāvalī-āsana**

Described in AYG-81.

For details see *sanakādika-āsana.*

**raudra-āsana**

MnL-IX.24-26 categorizes several *āsanas* in five groups, namely, *brāhma, vaiṣṇava, raudra, śākta* and *śaiva.*

MnL-IX.25 puts *vīra, mayūra, vajra* and *siddhāsanas* in this category of *raudra-āsanas.*

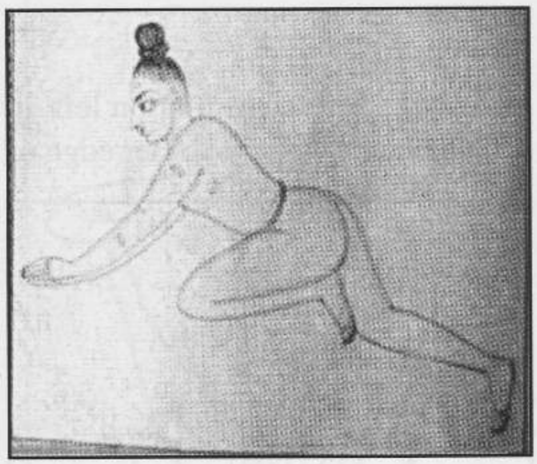
**ṛjvāsana**

HSC-p.37 makes a mention of this *āsana* but does not give any technique. *'ṛju'* means simple and comfortable.

It may be equated with *sukhāsana.*

**ṛkṣāsana**

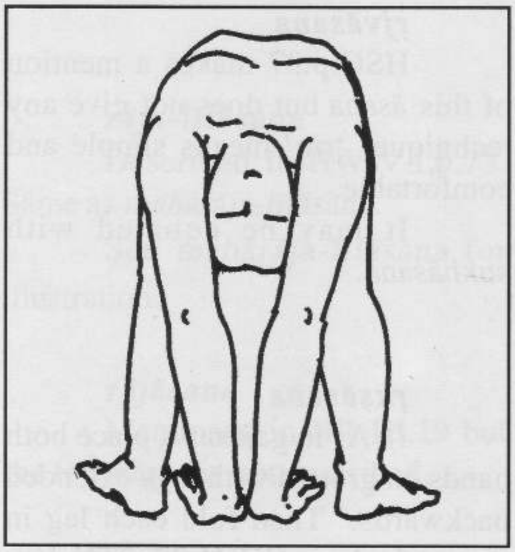
i) As in *gajāsana,* place both hands on ground with legs extended backwards. Then fold each leg in turn at the knee (KKH-27, ŚTN-18).



*ṛkṣāsana*-i

ii) HP(ms.)-II.159, however, gives a different technique of *ṛkṣāsana* as follows:

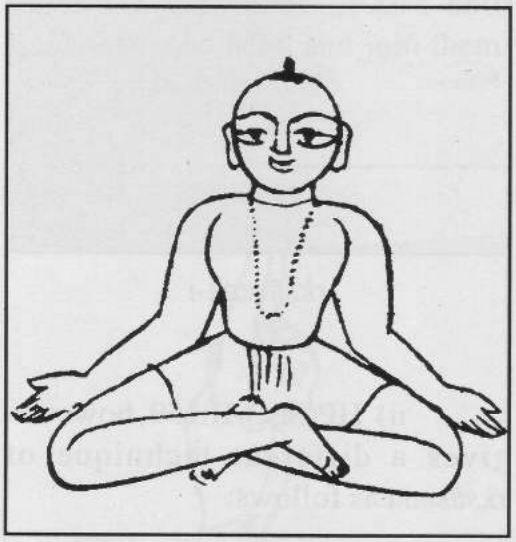
Stand with feet apart. Bend the body backward and touch the ground with hands between feet. Bring the head between arms and direct the gaze at the nose.



*rkṣāsana*-ii

***rudra-āsana***

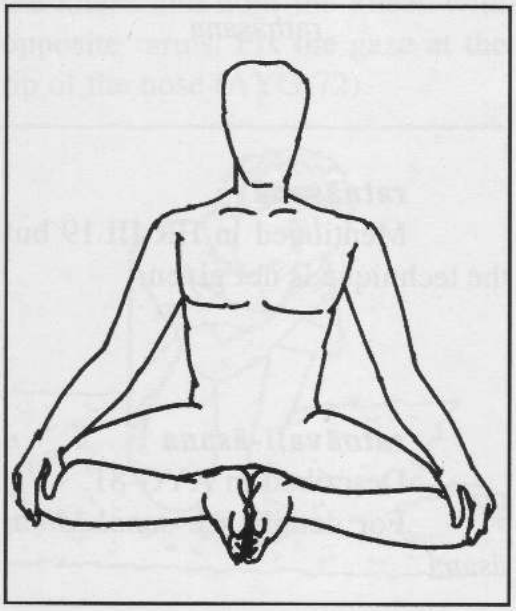
i) Place right foot on left in such a manner that the outer edge of



*rudra-āsana*-i

right foot comes on inner edge of left foot and heels come one over the other. Sit with heels at the anus and spread the knees. Place hands on knees and fix the gaze between eyebrows (JP-228-230, YMS-47, DP).

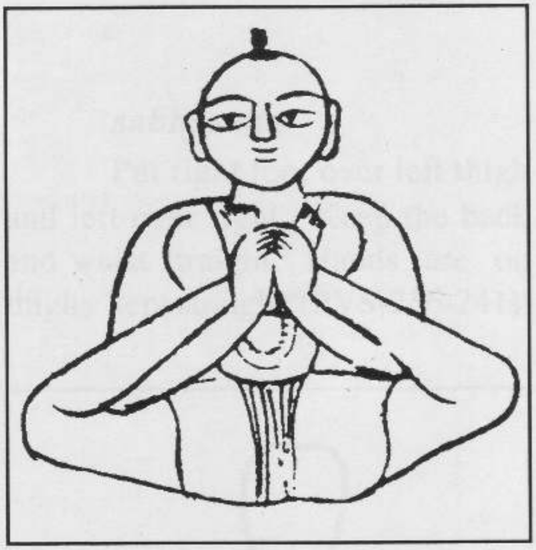
ii) JP(L)-43 gives another variety of this *rudra-āsana* which consists of sitting with feet closed and heels kept infront of the anus. Hands rest on respective knees.



*rudra-āsana*-ii

iii) YMS-25 gives another version of this *āsana* description of which is given below:

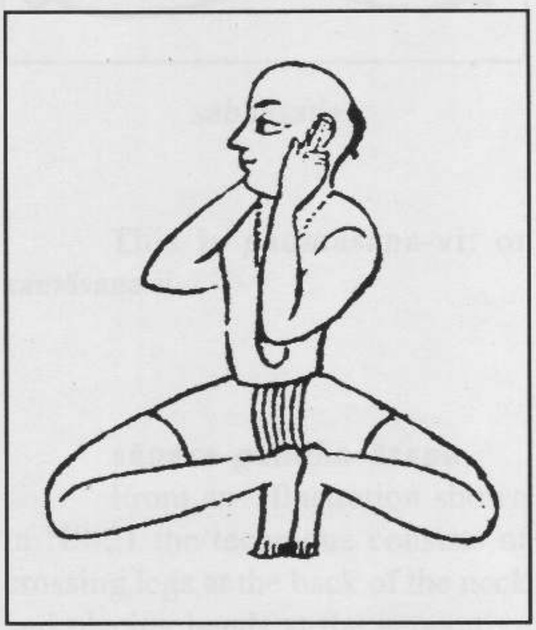
Sit on ground. Join both heels together. Insert hands below the pair of heels and catch them. Pull the heels up to the chest. Eyes fixed at the eyebrows.



*rudra-āsana*-iii

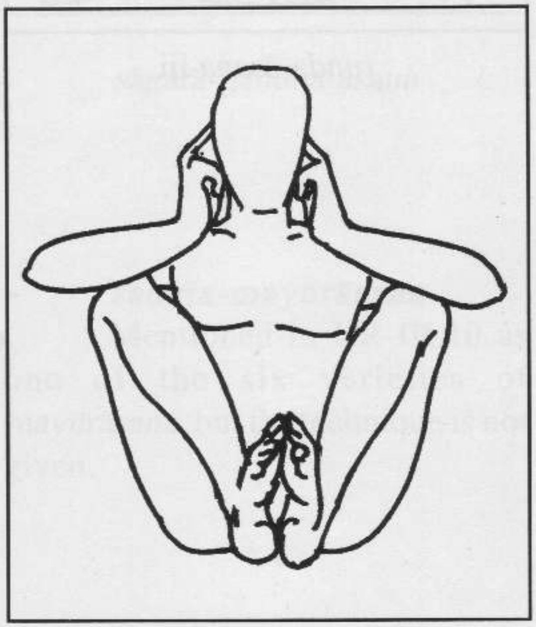
***ruṇḍa-āsana***

i) Sit on toes by bringing the feet together. Place heels under the anus and keep knees apart. With the help of thumb and index finger, hold the ears. With the help of little and ring fingers, close the opening of the ears. Adopt *jālandhara-bandha* and fix the gaze between eyebrows (JP-134-137, YMS-10).



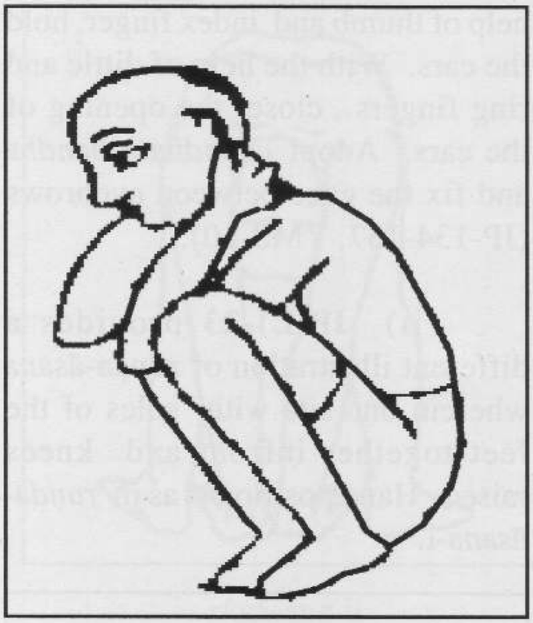
*ruṇḍa-āsana*-i

ii) JP(L)-23 provides a different illustration of *ruṇḍa-āsana* wherein one sits with soles of the feet together infront and knees raised. Hand position is as in *ruṇḍa-āsana*-i.



*ruṇḍa-āsana*-ii

iii) YMS-35 gives a different illustration of this *āsana* wherein instead of sitting on toes, one sits on heels in a squatting position. Fingers hold the earlobs.

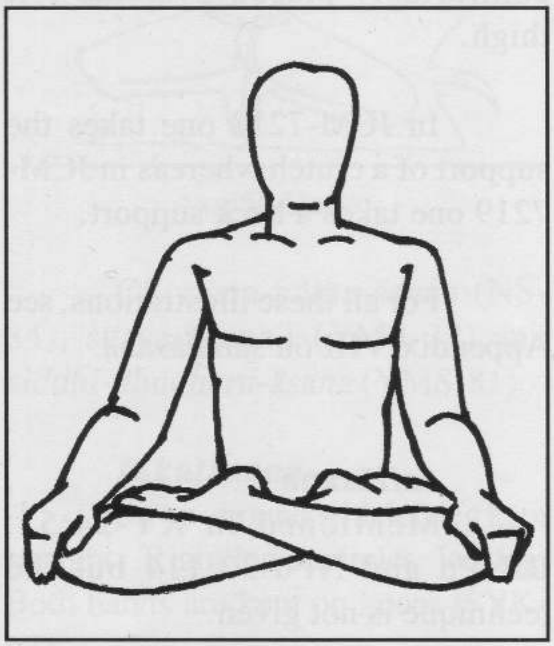


*ruṇḍa-āsana*-iii

# S

***sabhāsana***

Put right foot over left thigh and left over right. Keep the back and waist straight. Hands are on thighs kept straight (PVS-236-241).



*sabhāsana*

This is *padmāsana*-vii or *samāsana*-ii.

***sāgara-gandha-āsana***

From an illustration shown in NS-21 the technique consists of crossing legs at the back of the neck and placing hands at the generative organ one over the other.



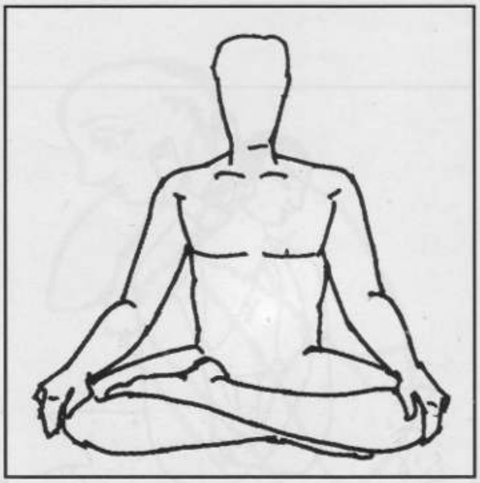
*sāgara-gandha-āsana*

***sahaja-mayūrāsana***

Mentioned in HR-III.10 as one of the six varieties of *mayūrāsana*, but the technique is not given.

***sahajāsana***

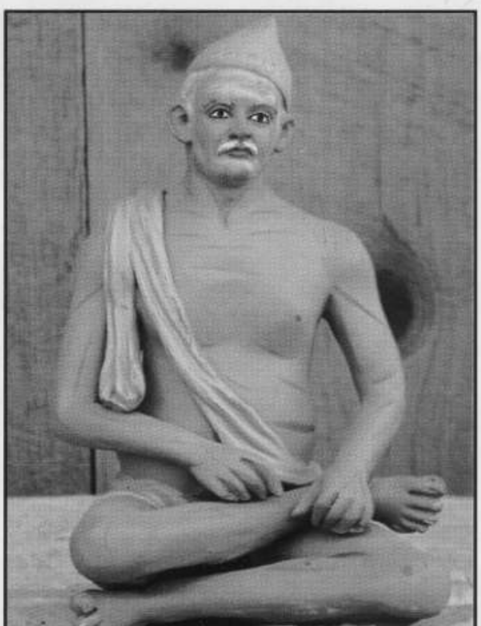
i) Place left heel on right knee. Similarly, place right heel under left knee, thus bringing both shanks one over the other. Sit upright (PVS-148-149).



*sahajāsana*-i

Arrangement of legs is similar to *acalī-āsana.*

ii) Place one foot on the other thigh and other foot under the other thigh. Sit upright (JCM-7231).



*sahajāsana*-ii

It is similar to *vīrāsana*-i, *ardhāsana* or *ardha-padmāsana*-i.

JCM-7206-7231 illustrates 26 varieties of *sahajāsana* wherein leg position remains almost same. Commonly the left leg is bent first. Right leg is also bent and the foot is comfortably placed over the left thigh.

In JCM-7218 one takes the support of a crutch whereas in JCM-7219 one takes a back support.

For all these illustrations, see Appendix-VIII on *sahajāsana.*

***śailāsana***

Mentioned in RY-24:53, BrNPu and NPu-33:114 but the technique is not given.

***śaiva-āsana***

MnL-IX.26 puts *paścima-tāna-āsana* in the group of *śaiva-āsana.*

***sajāī-āsana***

From the illustration given in NS-11 the technique consists of sitting on toes with feet together and knees spread out and raising hands over head while fingers are spread.

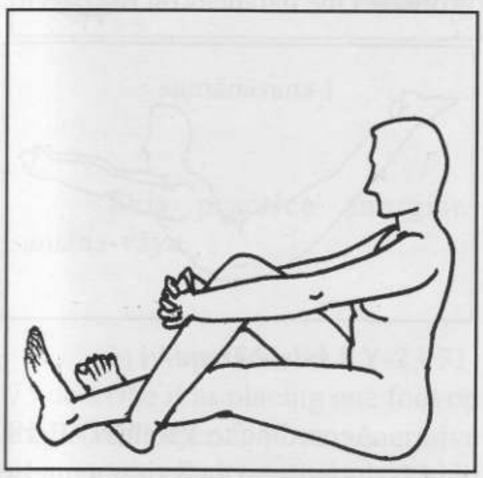


*sajāī-āsana*

Cf. *rāma-nātha-āsana* (NS-84), *sūrya-āsana*-i (YMS-37) and *siddhi-dhudharu-āsana* (YMS-81).

***śakaṭāsana***

Sit on ground with left leg kept straight. Right leg encircles left leg. Both hands are kept on knees (ŚYK-63).



*śakaṭāsana*

This can be practised in standing position also which is called *saṅkaṭāsana*-ii (YMP-31).

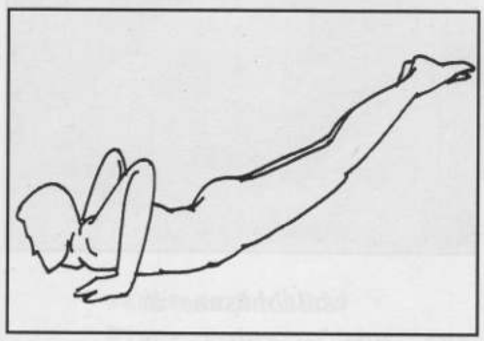
***śākta-āsana***

MnL-IX-26 considers *yonyāsana* as a *śākta-āsana*.

According to MnL-IX.24-26, *āsanas* are of five categories such as *brāhma, vaiṣṇava, raudra, śākta* and *śaiva*.

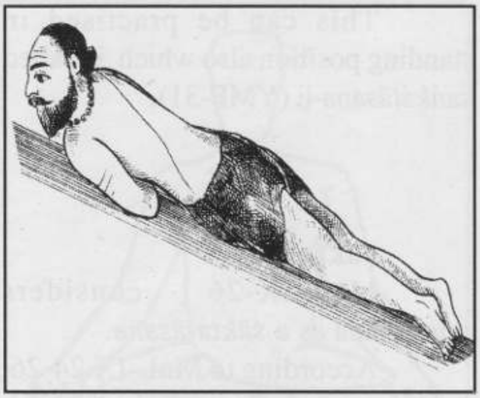
***śalabhāsana***

i) Lie prone pressing the ground with the palms placed on both sides of the chest and raising the legs upto 9 inches of height (GhS-II.39, BrYs-III.46, HS-āsana-46, YMP-33).



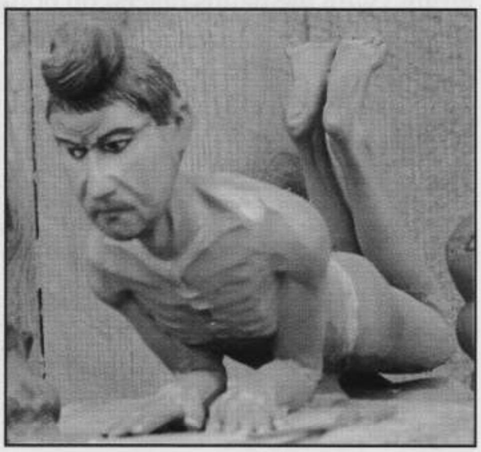
*śalabhāsana*-i

ii) SCA-83 suggests to place hands under the chest and raise the head up.



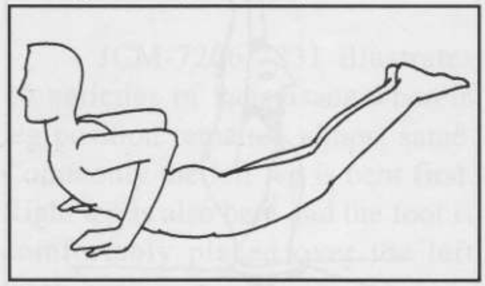
*śalabhāsana*-ii

iii) One places palms under the chest in prone lying position. Legs are folded at knees. One raises the head and chest (JCM-7175).



*śalabhāsana*-iii

iv) Lie in prone position. Place palms on ground by sides of chest. Raise the head up to five digits. Raise legs about nine inches from ground (ŚYK-60).

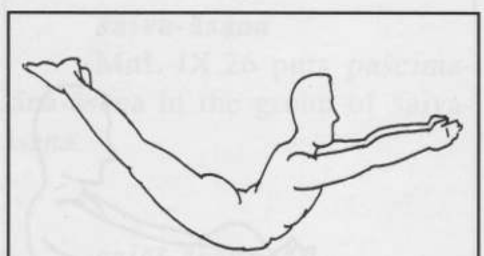


*śalabhāsana*-iv

v) KT-II.46,p.249 and SVY-47 specify to raise legs by nine inches and face by 10 digits. Hands are under the chest.

vi) YRah(N)-II.14 mentions of this *āsana* but does not describe.

The editor supplies an illustration of this *āsana* which consists of lying prone. Hands are stretched forward and legs, head and hands are lifted from ground. One balances on the pelvic.

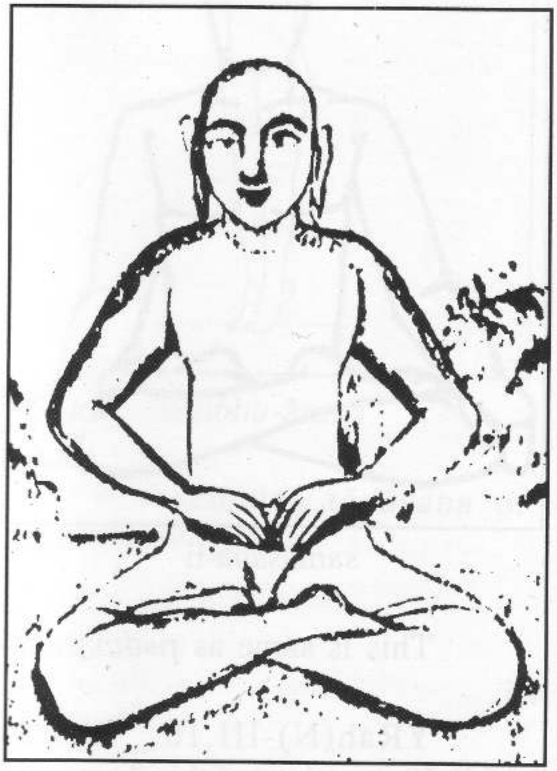


*śalabhāsana*-vi

According to YRah(N)-II.18, this *āsana* has two varieties, namely, *naṭa* and *bheruṇḍa*.

**samānāsana**

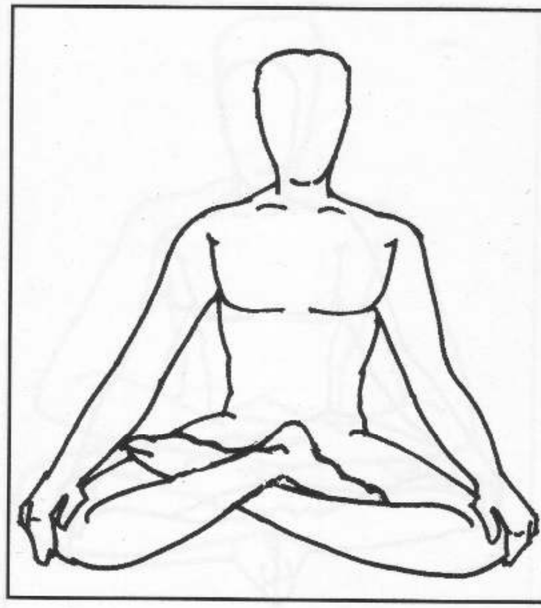
i) Place two feet between knees and thighs. Then hold the hip between thumbs and fore-fingers and firmly press the navel region with fingers (YMP-39, KT-46,p.250, ŚYK-71, SCA-94, YAs-29).



*samānāsana*-i

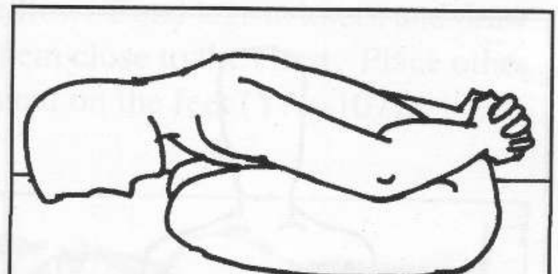
This practice energises *samāna-vāyu*.

ii) V-p.885 and RY-23:71-75 describe it as placing one foot on thigh and other foot on generative



*samānāsana*-ii

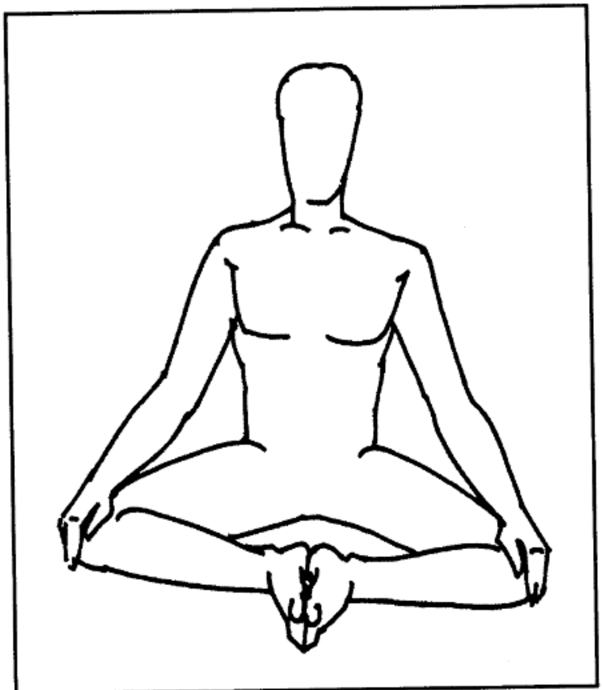
iii) RY-24:10 suggests to bend head forward on ground after assuming *samānāsana* as in *samānāsana*-ii. Hands are placed on the hips.



*samānāsana*-iii

**sama-saṃsthāna**

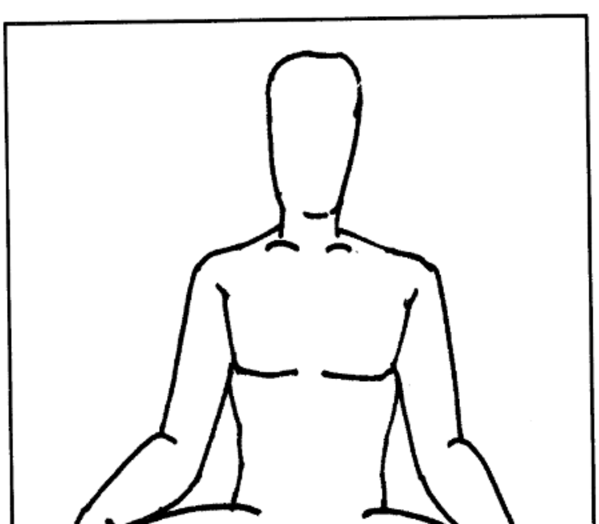
Place soles of the feet together by bending in the knees. Place hands on respective knees and sit straight (YSC-II.46,p.84, NBH-



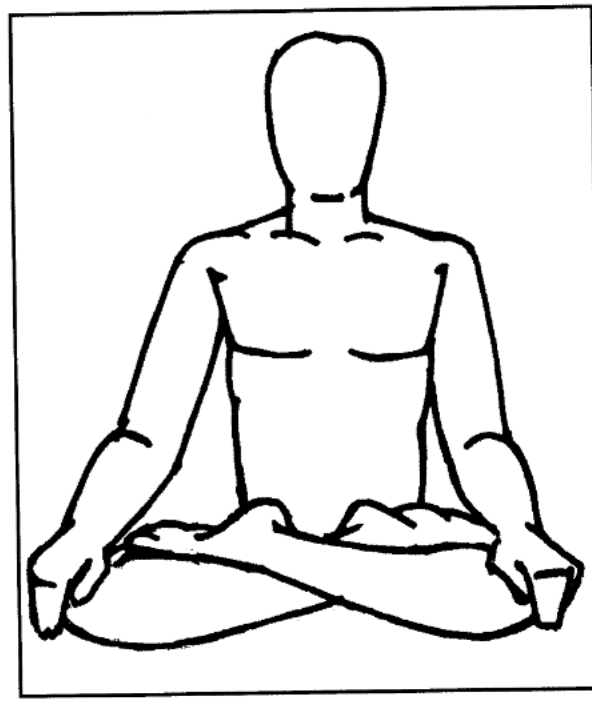
*sama-saṃsthāna*

**samāsana**

i) JP-781, YP-XV.27-31 narrate the technique which is simple cross legged position wherein the body is kept straight.



ii) PVS-236-239 gives a different variety of this *āsana* wherein one puts right foot on left thigh and left foot over right. Body is kept upright. Hands are on knees.

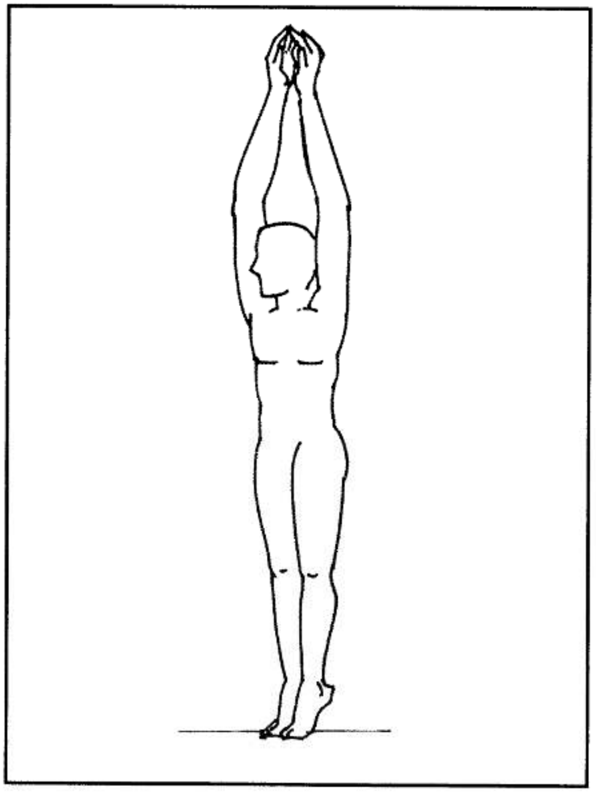


*samāsana*-ii

This is same as *padmāsana*-vii.

YRah(N)-III.10, AmY-I.16,II.50 mentions of this *āsana* and suggests practice of prolonged *recaka* and *pūraka* while undertaking this *āsana*, but does neither explain the technique nor gives an illustration.

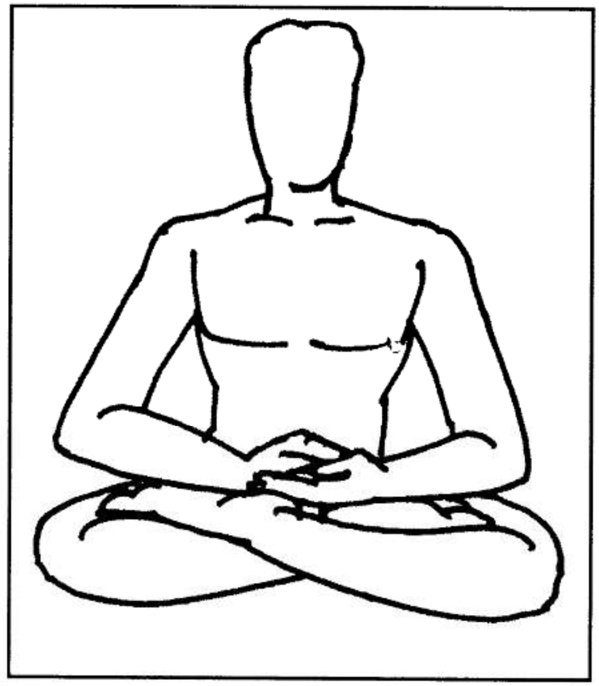
**śambhu-āsana**



*śambhu-āsana*

It resembles *tāḍāsana* or *tālāsana*-i.

**saṃputita- (padma)**



*saṃpuṭita-(padma)pañkajāsana*

**saṃstārakāsana**

Lie on one side taking a folded hand under the head like a pillow. Bend legs in knees and draw them close to the chest. Place other hand on the feet (YAs-107).



**sanakādika-āsana**

Stand with feet together. Take right hand over the back and catch hold of left hand at the level of the thigh. Without bending in knees turn the head and trunk backward as much as possible and direct the gaze between eyebrows (YMS-86, AYG-79).



*sanakādika-āsana*

According to AYG-81 this is also called *ratnāvalī* or *śarīranasa* or *siddhikalā-āsana* .

**sanakāsana**

Place right foot on left side and left on right side bringing knees one over the other. Hold toes with hands and sit straight (NS-40).



*sanakāsana*

This is same as *gomukhāsana*-iv.

**sanandana-āsana**

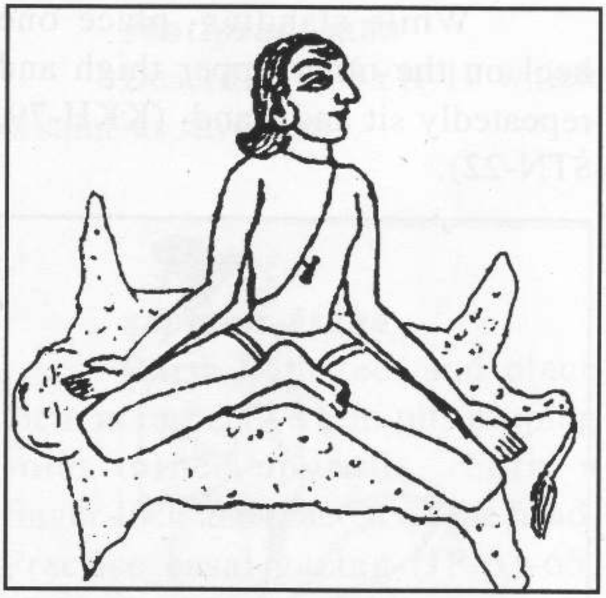
Sit with legs extended. Bring two soles together by bending in the knees. Sit upright and place hands over the knees (NS-41).



*sanandana-āsana*

**sanātana-āsana**

Place right ankle over left in front of the generative organ. Place hands on respective knees. Fix the gaze between eyebrows (NS-42).



*sanātana-āsana*

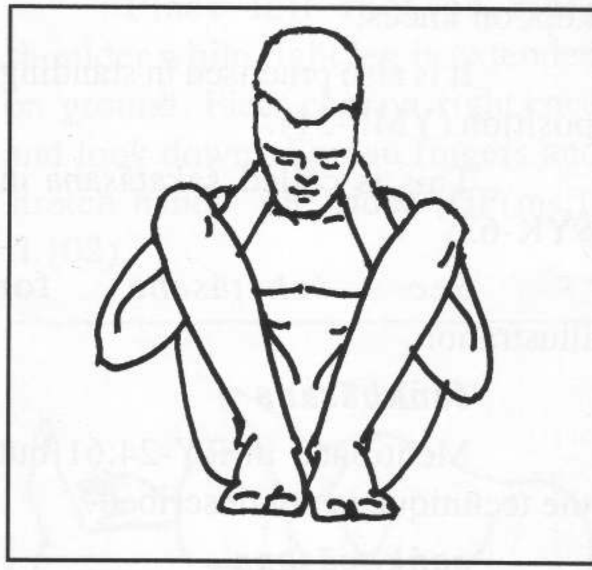
**sanat-kumāra-āsana**

Bend left leg in the knee and place its shank under right thigh. Similarly, bend right leg and place its foot on left knee. Take hold of feet with hands and sit straight (NS-43).



**sańgrāmāsana**

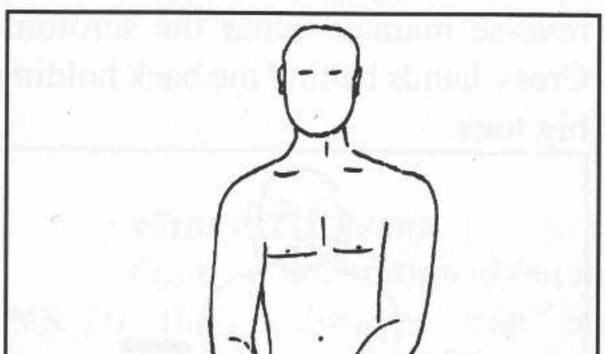
While sitting on buttocks with knees raised, insert hands from outside under the knees and grasp the neck forming a finger-lock. Direct the gaze at the nose (HP(ms.)-II.161).



*sańgrāmāsana*

**sańkaṭāsana**

i) Place the part below left knee on ground and encircle left



leg with right leg. Palms are kept on knees (GhS-II.28, BrYs-III.33, HS-āsana-35, ŚYK-63).

ii) According to YMP-31, *saṅkaṭāsana* is practised differently which consists of sitting on ground with left leg kept straight. Right leg encircles the left leg. Both hands are kept on knees.

It is also practised in standing position (YMP-31).

This is called *śakaṭāsana* in ŚYK-63.

See *śakaṭāsana* for illustration.

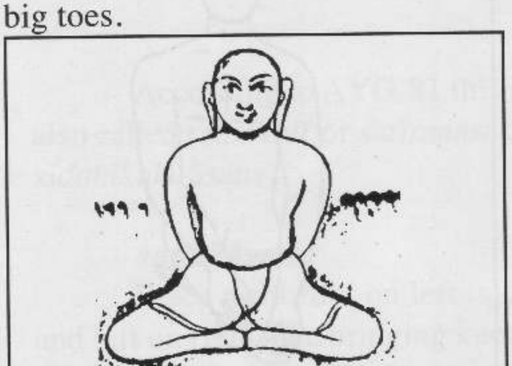
***śaṅkhāsana***

Mentioned in RY-24:61 but the technique is not described.

***saṅkocāsana***

From an illustration given in YAs-90 the technique may be described as follows:

Carefully place the ankles in reverse manner under the scrotum. Cross hands behind the back holding big toes.

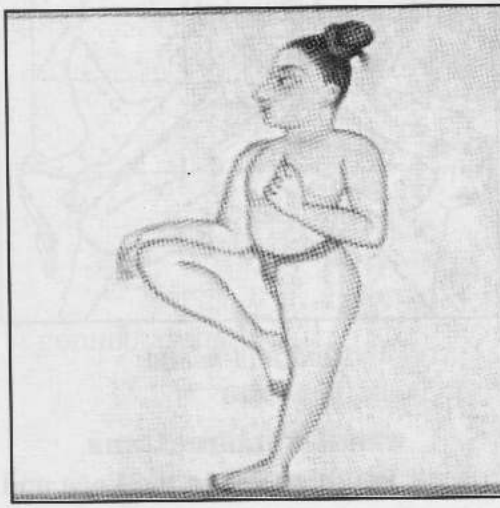


*saṅkocāsana*

This is same as the technique of *bhadrāsana*-viii and *kāmadahana-āsana*.

***śaṅkvāsana***

While standing, place one heel on the other upper thigh and repeatedly sit and stand (KKH-79, ŚTN-22).



*śaṅkvāsana*

***santa-dhuna-āsana***

Press left heel at right side of



*santa-dhuna-āsana*

the genital. Place right foot over left. Place hands on respective knees with palms upturned (YMS-109).

***śāntipradāsana***

Described in ŚYK-17 which is same as *śavāsana*-i.

***saptarṣi-āsana***

Raise both feet and place them in respective arm-pits keeping soles turned upwards. Form a finger-lock and place it on the head. Practise nasal gazing (JP-63-65, YMS-27, HP(ms.)-II.81).



*saptarṣi-āsana*

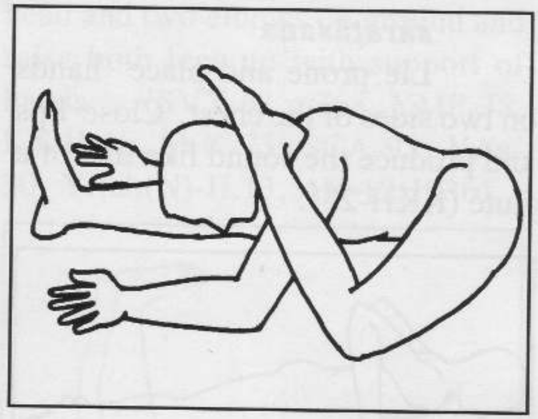
HP(ms.)-II.81 suggests to keep interlocked fingers on lap.

***śarabhāsana***

HR-III.19 makes a mention of this *āsana* but does not describe the technique.

***sārasāsana***

Place left foot on right shoulder while right leg is extended on ground. Place chin on right knee and look down. Spread fingers and stretch hands on sides (HP(ms.)-II.102).



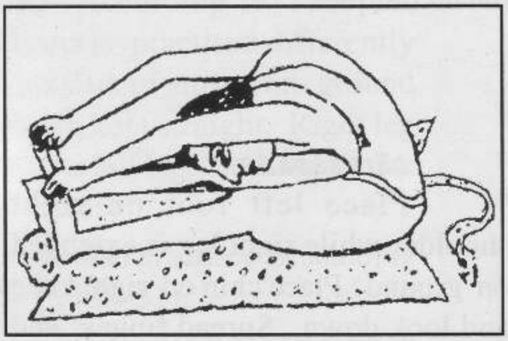
*sārasāsana*

***sārasvatāī-āsana***

From an illustration given in NS-20 the technique can be described as follows:

Sit on the floor taking comfortable distance between feet. Take hold of toes with two hands and try to bend forward bringing head between knees.

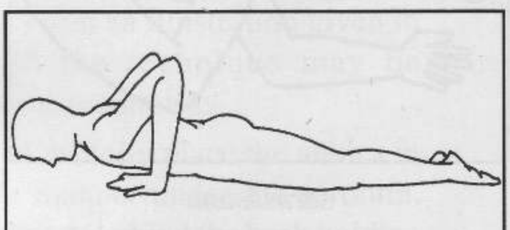
It is synonymously called *ārambha-āsana, paścima-tānāsana, ugrāsana.*



*sārasvatāī-āsana*

***saraṭāsana***

Lie prone and place hands on two sides of the chest. Close lips and produce the sound like that of a flute (KKH-23).



*saraṭāsana*

KKH-23 considers this as *nyubja* type of *āsana.*

***śarīra-nasa***

Described in AYG-81.

For details see *sanakādika-āsana.*

***sarojāsana***

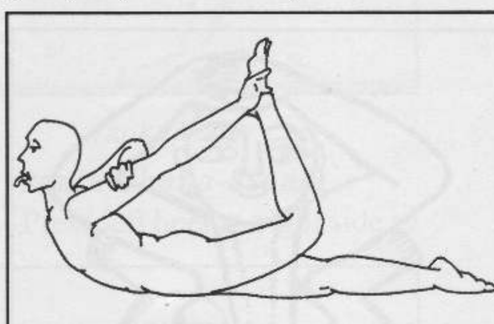
A synonym for *padmāsana* as mentioned in HTK(c)-57b.

***saroruhāsana***

A synonym for *padmāsana* mentioned in HTK-VI.24.

***sarpāsana***

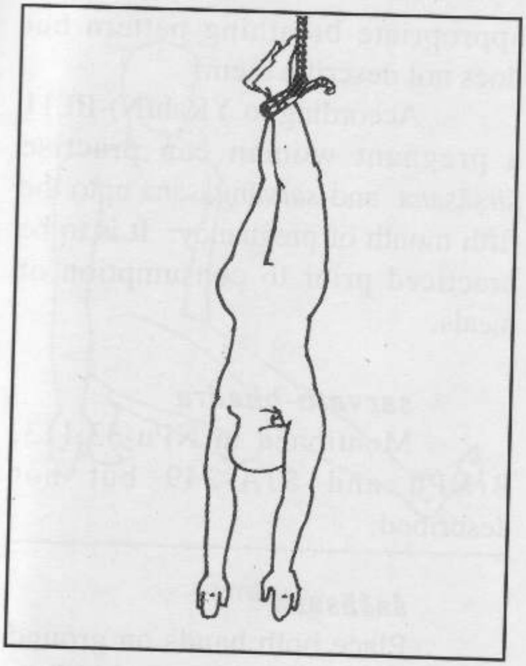
i) Hold left upper arm with right hand from behind. Lie down on left side. Take hold of toes (of the respective foot) with left hand and raise the trunk and legs. Push the tongue out like a serpent and direct the gaze at the nose (HP(ms.)-II.169-172).



*sarpāsana*-i

It overcomes cough and foul smell of the mouth.

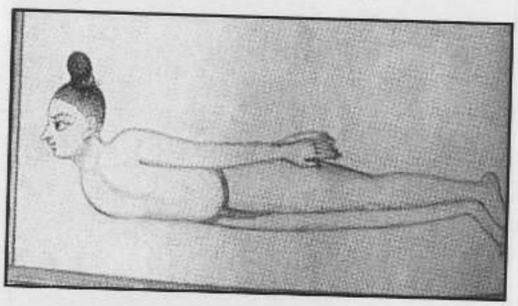
ii) RY-23:110 describes a technique of *sarpāsana* in which one hangs oneself upside down by tying legs together.



*sarpāsana*-ii

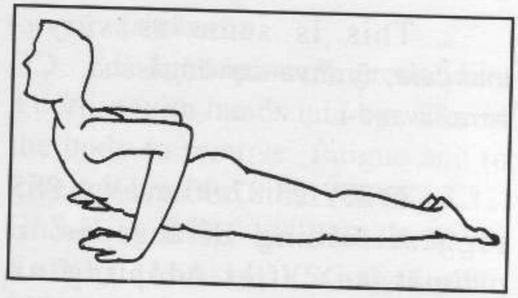
iii) KKH-46, ŚTN-42 gives another variety of *sarpāsana* as follows:

Lie prone. Placing hands on buttocks. Close the feet together and wriggle forward.



*sarpāsana*-iii

iv) SVY-54 and ŚTN-12 suggest to place palms on floor by sides of chest and raise the body up.

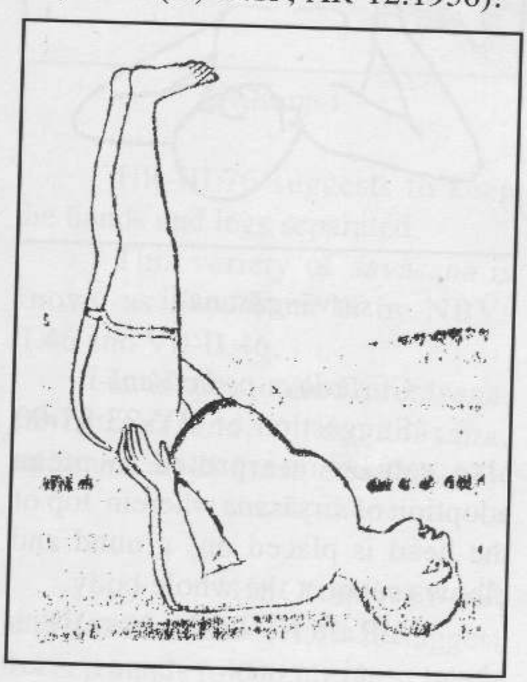


*sarpāsana*-iv

This has similarity with *bhujaṅgāsana*-i.

**sarvāṅgāsana**

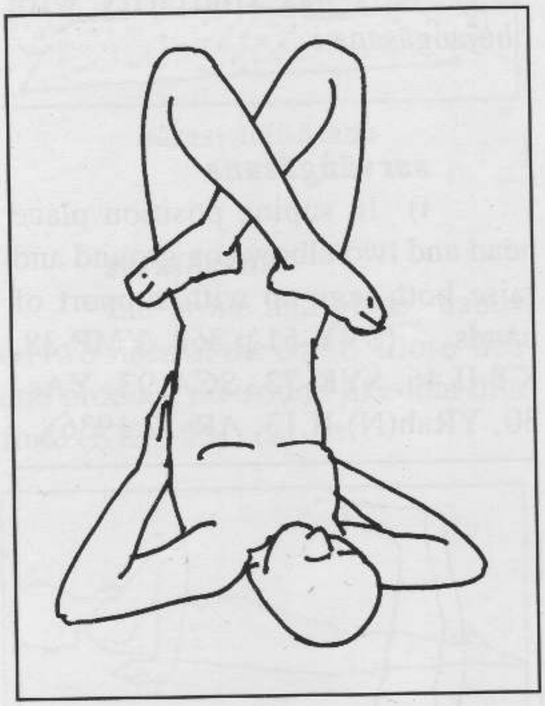
i) In supine position place head and two elbows on ground and raise both legs up with support of hands (SVY-51,p.368, YMP-38, KT-II.46, ŚYK-73, SCA-93, YAs-30, YRah(N)-II.13, AR-12:1936).



*sarvāṅgāsana*-i

This is same as *sūrya-maṇḍala, ūrdhva-sarvāṅgāsana.* Cf. *narakāsana*-i.

ii) RY-23:87-90 and V-p.885 suggest folding of legs as in *padmāsana* after adopting an inverted posture supporting the body with elbows placed on ground.



*sarvāṅgāsana*-ii

Cf. *ūrdhva-padmāsana*-ii

Suggestion of RY-23:87-90 also can be interpreted to mean adoption of *śirṣāsana* wherein top of the head is placed on ground and elbows support the whole body.

YRah(N)-I.54 mentions about sixty-six types of *sarvāṅgāsana* to be practised with appropriate breathing pattern but does not describe them.

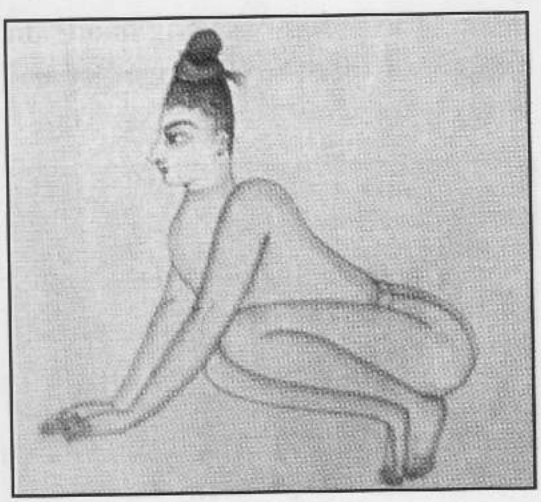
According to YRah(N)-III.11 a pregnant woman can practise *śīrṣāsana* and *sarvāṅgāsana* upto the fifth month of pregnancy. It is to be practiced prior to consumption of meals.

**sarvato-bhadra**

Mentioned in NPu-33:113, BrNPu and SJA-249 but not described.

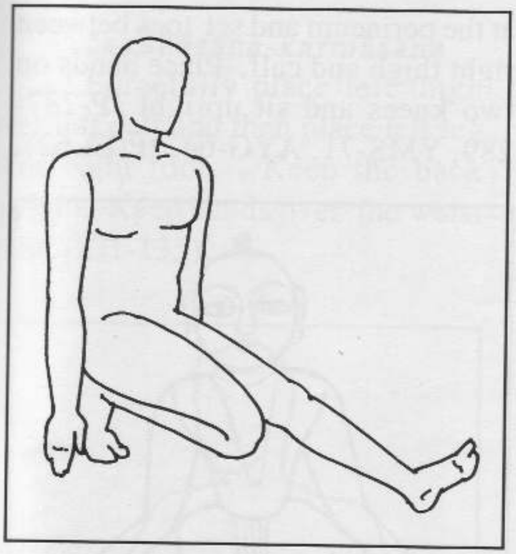
**śaśāsana**

Place both hands on ground and stretch legs backwards. Then bend legs repeatedly at the knees (KKH-28, ŚTN-24).



**saurāsana**

Sit placing one foot on ground (under the bottom) and stretching out the other (HR-III.63).

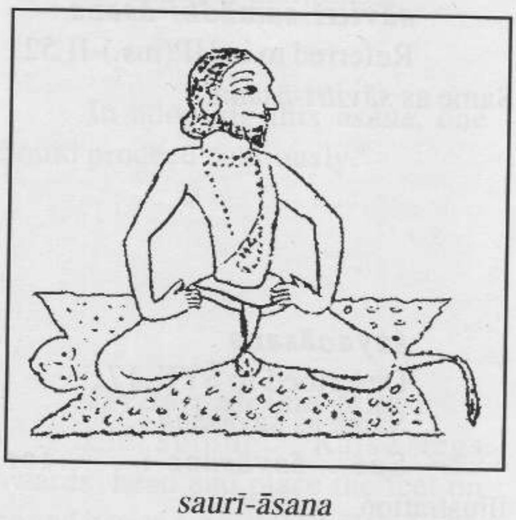


*saurāsana*

**saurī-āsana**

From the illustration given in NS-55 the technique may be described as follows:

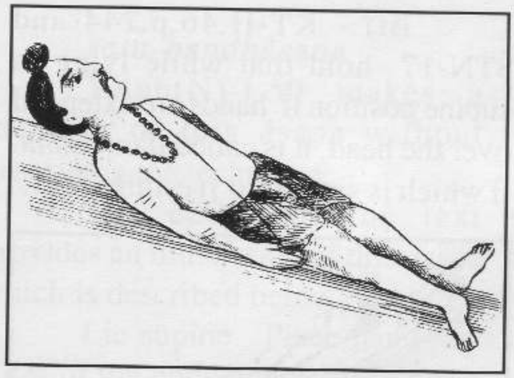
Join both soles and bring them under the anus. Sit on heels. Place hands on thighs facing fingers each other and remain steady.



*saurī-āsana*

**śavāsana**

i) Lie supine on ground like a corpse with hands laid by sides of the body to remove fatigue and to give relief to the mind (HP(K)-I.32, GhS-II.19, KKH-111, HR-III.20,76, YuB-VI.21, A-14, YSC-II.46-p.86, ŚTN-70, KT-II.46,p.244, YRP-p.5, BrYs-III.24, ANi, SCA-23, YAs-74, KāPu-57:127, HP(ms.)-II.205, Yci(G)-II, Yci(ś)-76, JT-I.32, HS-āsana-26, RY-24:106, ŚYK-17).



*śavāsana*-i

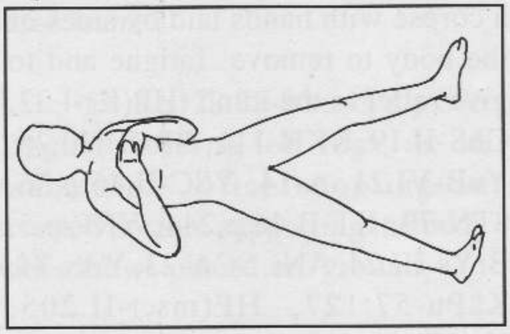
HR-III.76 suggests to keep the hands and legs separated.

This variety of *śavāsana* is known as *daṇḍāsana*-iii by NBV-II.46 and Vrt-II.46.

It is also called *pretāsana*, *śāntipradāsana*, *śayanāsana*, *mṛtāsana*, *maḍā-āsana* etc (ŚYK-17).

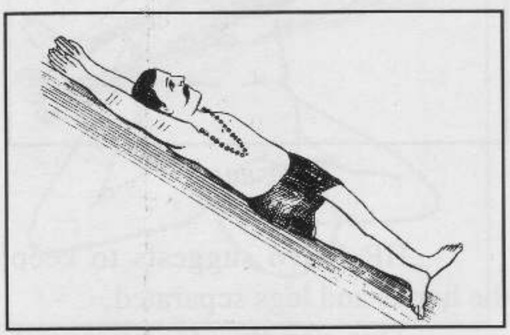
ii) HSC(ms.)-11-12, HTK(c)-23, HTK-VII.11-13 suggest to keep hands folded on chest while lying in supine position. Eyes are

fixed at eyebrows. One mentally repeats *śiva*.



*śavāsana*-ii

iii) KT-II.46,p.244 and ŚTN-17 hold that while lying in supine position if hands are extended over the head, it is called *daṇḍāsana*-ii which is similar to *jyeṣṭhikāsana*.



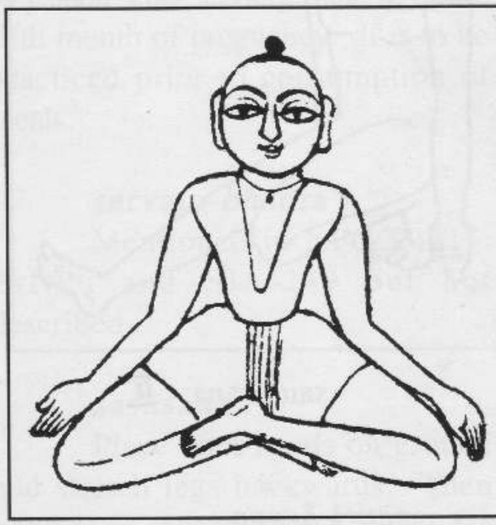
*śavāsana*-iii

This is also called *yaṣṭikāsana* (KT-II.46,p.246).

This is also known as *śuddha-adhvāsana*.

***sāvitrī-āsana***

Bend right leg and set right foot under the anus. Place left heel at the perineum and set toes between right thigh and calf. Place hands on two knees and sit upright JP-287-289, YMS-71, AYG-64, JP(L)-62).



*sāvitrī-āsana*

This is also called *sāvitrī-samādhi-āsana.*

***sāvitrī-samādhi-āsana***

Referred to in HP(ms.)-II.52.

Same as *sāvitrī-āsana.*

***śayanāsana***

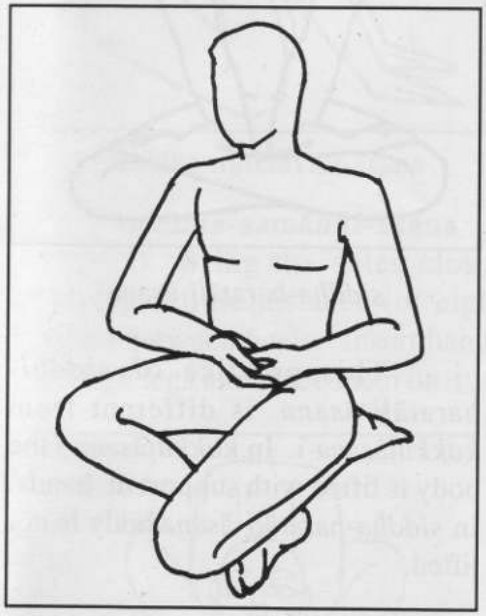
Described in ŚYK-17.

Same as *śavāsana*-i.

See *śavāsana*-i for illustration.

**śayanāsana-karmāsana**

Forcefully place left thigh over left calf and then place left leg over right foot. Keep the back upright. Keep hands over the waist (HSC-131-135).

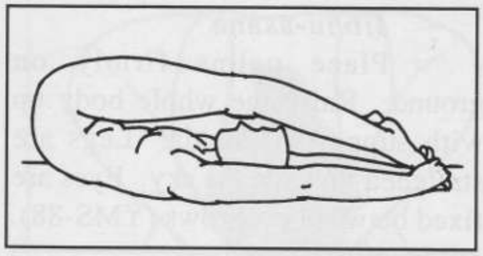


*śayanāsana-karmāsana*

In adopting this *āsana*, one should proceed cautiously.

**śayita-paścima-tāna**

Lie supine. Raise legs towards head and place the feet on ground beyond head (HR-III.13,68).



*śayita-paścima-tāna*

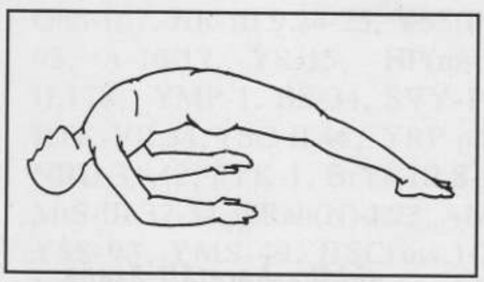
See *lāṅgalāsana, halāsana* and *vicitra-karaṇī.*

**setu-bandhāsana**

YRah(N)-I.50 makes a mention of this *āsana* without describing the technique.

The editor of the text provides an illustration of this *āsana* which is described below:

Lie supine. Place hands by sides of the body and press elbows on floor to raise the trunk towards the sky. Body weight rests on head and heels.

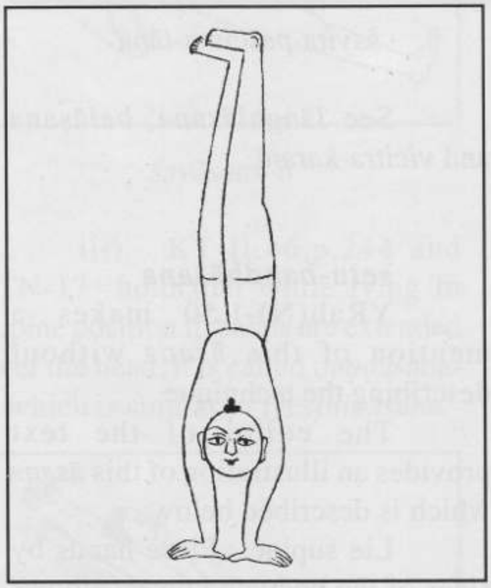


*setu-bandhāsana*

'*setu*' means bridge. This performance looks like a bridge.

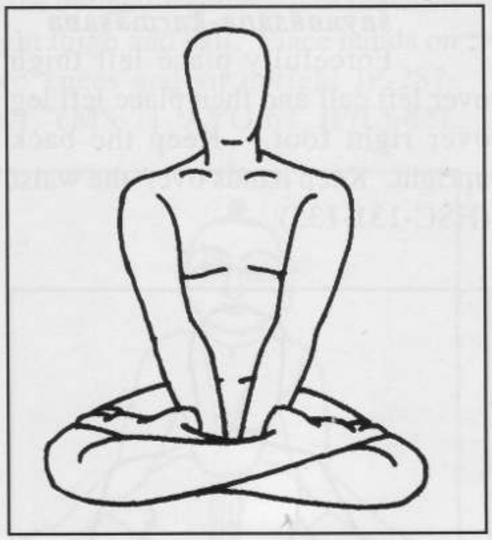
**śibhu-āsana**

Place palms firmly on ground. Raise the whole body up with support of hands. Legs are stretched towards the sky. Eyes are fixed between eyebrows (YMS-88).



*śibhu-āsana*

This is same as *mukta-hasta-vṛkṣāsana*-ii, *vajrol(ṇ)ī-mudrā*-i.



*siddha-haratālī-āsana*

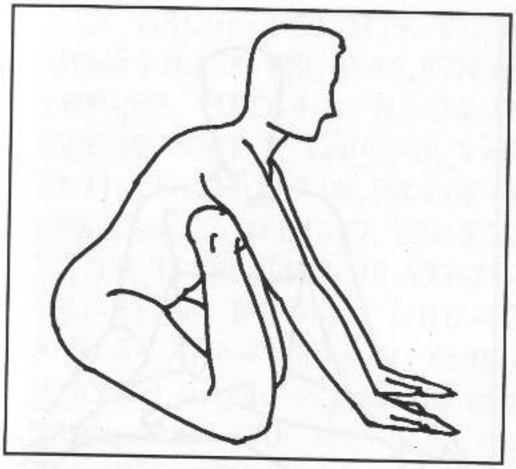
This practice of *siddhi-haratāli-āsana* is different from *kukkuṭāsana*-i. In *kukkuṭāsana*-i the body is lifted with support of hands. In *siddha-haratāli-āsana* body is not lifted.

**siddha-haratālī-āsana**

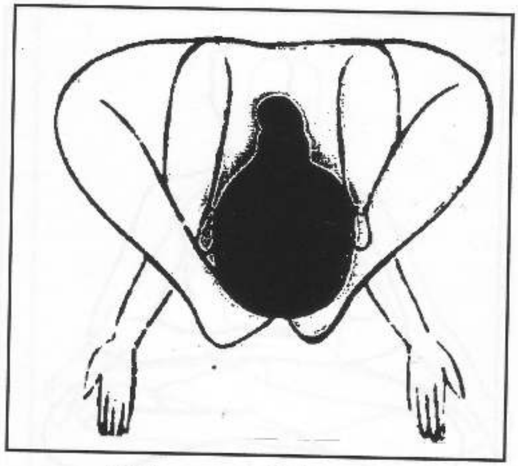
First assume *padmāsana* by crossing the legs. Insert both hands through knees and place them on ground. Fix the gaze at the nose (JP-330-332, ANa-25).

**siddha-muktāvalī-āsana**

Place toes in respective armpits. Place both hands firmly on ground in slight slant position. Bend the body a little forward and raise the buttocks (HP(ms.)-II.132).



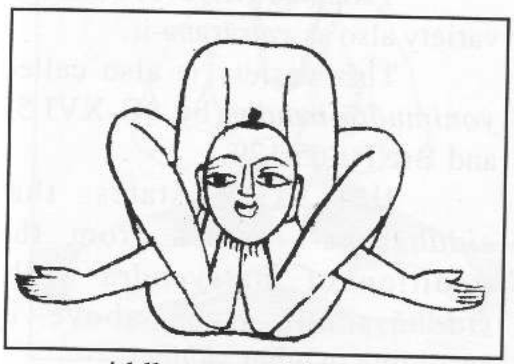
*siddha-muktāvalī-āsana*



*siddha-samādhi-āsana*-ii

**_siddha-samādhi-āsana_**

i) Bring the soles closer keeping a little distance (of eight digits) between heels. Insert hands through legs and place them on two



*siddha-samādhi-āsana*-i

sides on the ground, palms facing up. Bend forward to touch the nose on ground and place the toes at the throat. Fix the gaze at the tip of the nose (JP-250-253, YMS-55, AYG-40).

ii) JP(L)-50 illustrates the same *āsana* slighltly differently which is as follows:

**_siddhāsana_**

i) Place one heel firmly against the perineum. Fix other foot above the generative organ. Hands are on the lap. Sit upright. Fix the chin on chest and direct the gaze between two eyebrows (HP(K)-I.35, GhS-II.7, HR-III.9,24-25, YSS(P)-93, A-16-17, YR-15, HP(ms.)-II.178, YMP-1, BS-34, SVY-19, HTK-VII.34, YSC-II.46, YRP-p.2, NBU-31,42, ŚYK-1, BrYs-III.8-9, MtS-III.32-34, YRah(N)-I.73, ANi, YŚS-93, YMS-49, HSC(ms.)-7, YRs-34, YM-6-7, JP(L)-84, PB-507:02, ŚD-II.13, ŚS-III.85-86, Yci(ś)-77, DP, V-p.885, Yci(G)-II, GŚ-8, JT-I:35, TBU-126, HTK(c)-44).

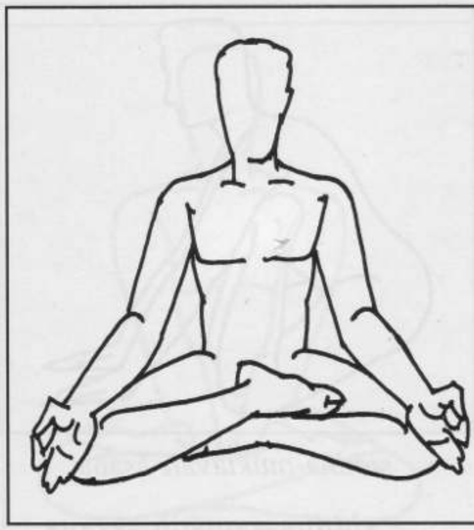


*siddhāsana*-i

YSC-II.46:37 calls it *yonyāsana*-i.

This has similarity with *yoni-mudrā-āsana*.

ii) Another technique suggests to fix left ankle above generative organ and right ankle over left (HP(k)-I.37, YRP-p.2, YRah(Y)-III.10-11, Yci(G)-II, JT-I.36, ANi, Yci(ś)-77, YD-51-54, SVY-19, HR-III.26-27, HP(ms.)-II.179, HPD-4, A-18, HTK(c)-45).



*siddhāsana*-ii

HP(k)-I.37 calls this variety as *muktāsana*-ii.

YRah(Y)-III.10-11 calls this variety also as *vajrāsana*-ii.

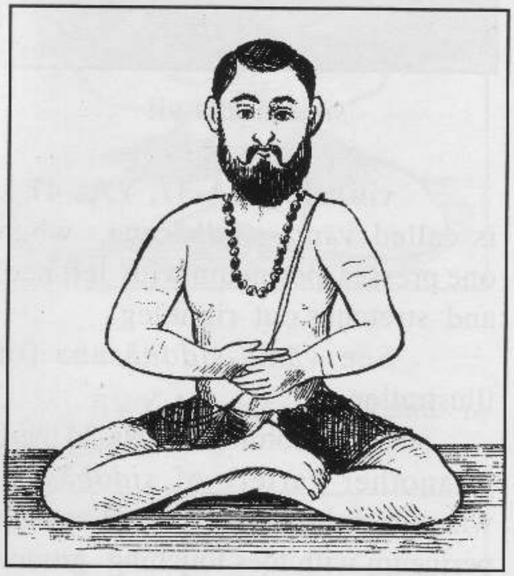
This variety is also called *yonimudrā-bandha* by ŚG-XVI.52 and BrNPu-65:129.

HP(k)-I.35 states that *siddhāsana*-i comes from the tradition of *matsyendra* while *siddhāsana*-ii given above is according to other *siddhas*.

While describing the technique of *gorakhī-karma* PVS-176-178 gives the description of *padmāsana* which is same as *siddhāsana*-ii.

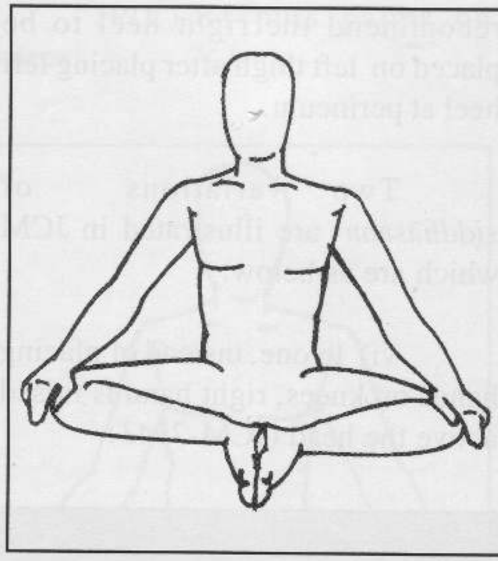
iii) ŚP-19, SCA-1, YSC-II.46, Yci(G)-II, TśU-49-50, ŚnU-I.3-7, AR-4786, HS-āsana-12-13, KT-II.46,p.245, MS-255-257,

HSC(ms.)-59, HTK-VII.35, HP(ms.)-II.178, YSC-II.46, ŚTN-80, YRP-p.2, HPD-4-6, BS-34-35, SVY-19, YMP-1, Yci(G)-II, YuB-VI-11, YSS-(Pu)-87-98, JM-I.66-68, PVS-224-227, Yci(ś)-77, YP-15:20-26, YR-15, ŚP-4437, JP-357-359, YRs-35-36, DBU-43, NBU-42, AYG-84, ANa-43, YAs-11, Yci(G)-II, ŚYK-1 suggest to press the anus (perineum) with left heel and generative organ with right heel. One sits straight.



*siddhāsana*-iii

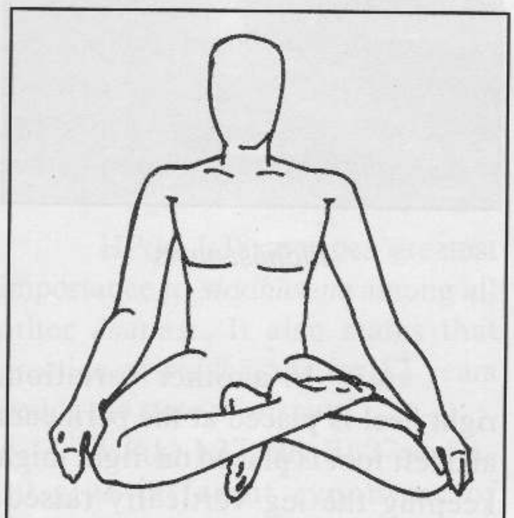
iv) YSC-II.46, JM-I.52 suggest pressing of both heels against the perineum (anus) and call it *yogāsana*.



*siddhāsana*-iv

Cf. *yogāsana*.

v) AR-4786, ŚP-4437

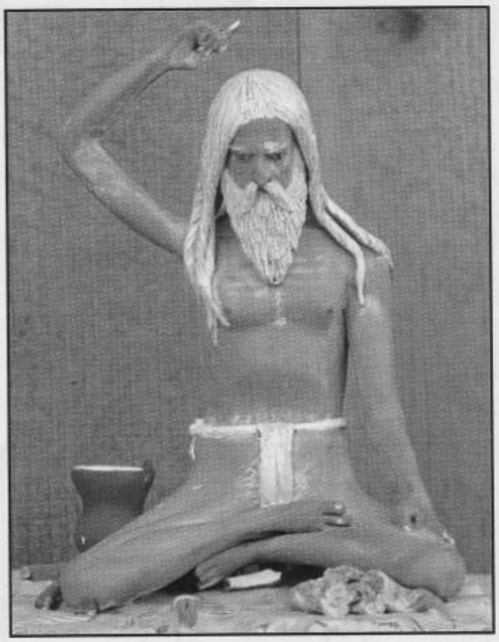


*siddhāsana*-v

recommend the right heel to be placed on left thigh after placing left heel at perineum.

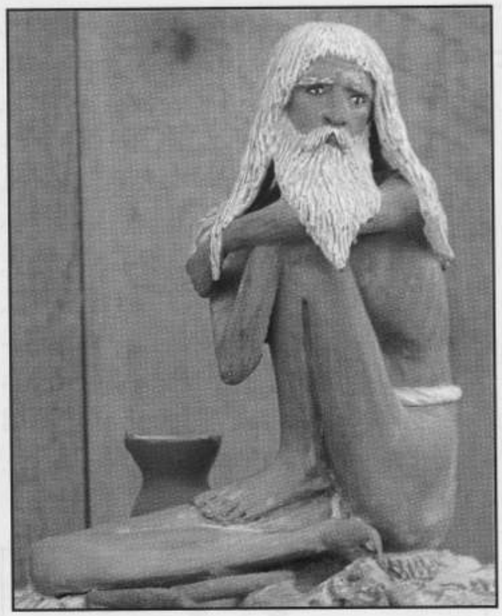
Two variations of *siddhāsana* are illustrated in JCM which are as below:

vi) In one, instead of placing hands on knees, right hand is raised above the head (JCM-7143).



*siddhāsana*-vi

vii) In another variation, right heel is placed at the perineum and left foot is placed on right thigh keeping the leg vertically raised. Both arms rest on left knee (JCM-7142).



*siddhāsana*-vii

viii) In SCA-37, YAs-47 it is called *vāma-siddhāsana*, when one presses perineum with left heel and stretches out right leg.

See *vāma-siddhāsana* for illustration.

ix) According to ANa-34 there is another variety of *siddhāsana* wherein right foot is placed against perineum with toes touching ground and heel touching navel and left foot placed over right. Right thigh is projected forward. Hands are placed over the knees. Eyes fixed at the tip of the nose.

This is *padmāsana*-xi.

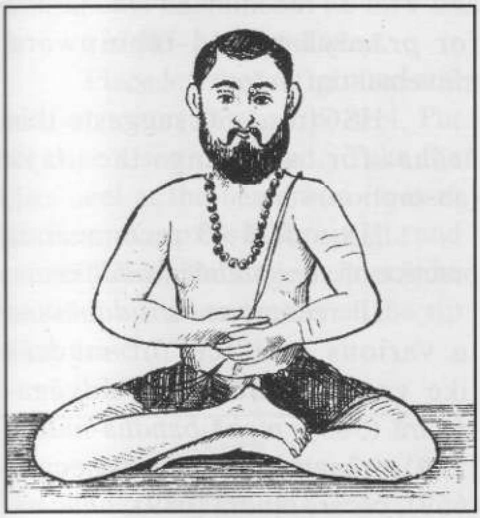
See *padmāsana*-xi for illustration.

x) According to V-p.885 *baddha-yonyāsana* is also known as

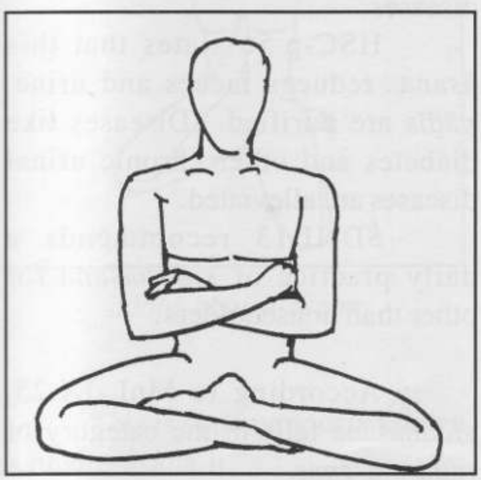
*siddhāsana* for illustration of which see the title.

In *siddhāsana* hand position is variously illustrated in different texts:

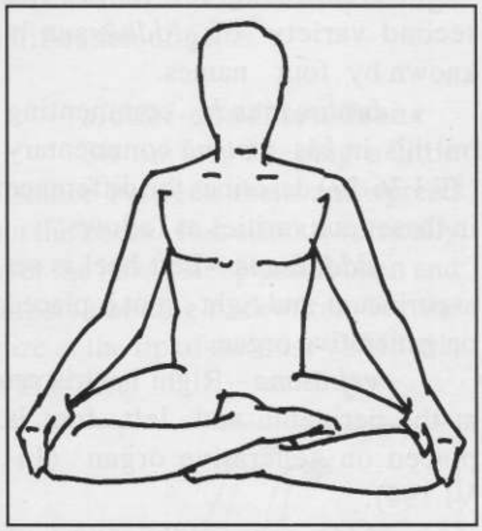
In SCA-1 hands are placed at the navel.



SVY-19 places the hands in cross position.



JP(L)-84 puts palms on knees.



YSC-II.46 suggests *yogāsana* as a synonym according to the *śrutis* and also holds that this *āsana* quickly materializes *kumbhaka* state.

GhS-II.7,10-12 describes separate techniques for *siddhāsana, vajrāsana, muktāsana* and *guptāsana*. These are not considered synonyms of *siddhāsana*.

HP(k)-I.38 ascribes greatest importance to *siddhāsana* among all other *āsanas*. It also states that practice of *siddhāsana* for 12 years yeilds the state of *niṣpatti*.

HP(k)-I.37, HR-III.27 and A-19 give different synonyms of *siddhāsana* as *vajrāsana, muktāsana* and *guptāsana*.

HP(k) gives four synonyms but actually describes only two varieties.

According to HP(k) the second variety of *siddhāsana* is known by four names.

*brahmānanda* commenting on this in his *jyotsnā* commentary (JT-I.36-37) describes the difference in these four varities as follows:

***siddhāsana***—Left heel is set at perineum and right foot is placed on generative organ.

***vajrāsana***—Right heel is set at the perineum and left foot is placed on generative organ (Jn-VI.194).

Also see *siddhāsana*-i of ŚYK-1.

***muktāsana***—Right and left heels are placed one over the other and both are set at the perineum.

[As per ŚYK-1, in *muktāsana* left heel is placed at the perineum and right foot is placed over left.]

***guptāsana***—Right and left heels are arranged one over the other and are placed on generative organ.

It will be seen that the difference in these varieties lies in arranging heels singly or jointly under the scrotum, at the perineum or on generative organ.

*siddhāsana* is greatly eulogized as a spiritual practice. Its application is highly recommended during the practice of *prāṇāyāma* as also in some *mudrās*.

It leads to arousal of *kuṇḍalinī* by facilitating the application of three *bandhas* and generates different sensations in the body which are used for progressive stages of meditation.

HSC(ms.)-50, HTK(c)-46 and YRs-34 recommend *siddhāsana* for *prāṇāyāma* and for upward movement of *prāṇa*.

HSC(ms.)-50 suggests this *āsana* for attaining the *laya* (absorption) state.

HS-mudrā-43 recommends practice of *yonimudrā* in *siddhāsana*.

JP recommends *siddhāsana* in various practices of *mudrās* like *vasyā-mudrā* (529), *uḍyāṇa-mudrā* (585), *mahā-bandha-mudrā* (599), *pānam-udakṣaṇa (khecarī)* (659), *cācarī-mudrā* (689), *bhūcarī-mudrā* (692) and *kālavañcana-vidhi* (777).

YRah(N)-II.24 recommends this *āsana* for alleviation of heart diseases.

HSC-p.56 states that this *āsana* reduces faeces and urine. *nāḍīs* are purified. Diseases like diabetes and other chronic urinal diseases are alleviated.

ŚD-II.13 recommends a daily practice of *siddhāsana* for other than householders.

According to MnL-IX.25, *siddhāsana* falls in the category of *raudra-āsanas*.

***siddhi-āsana***

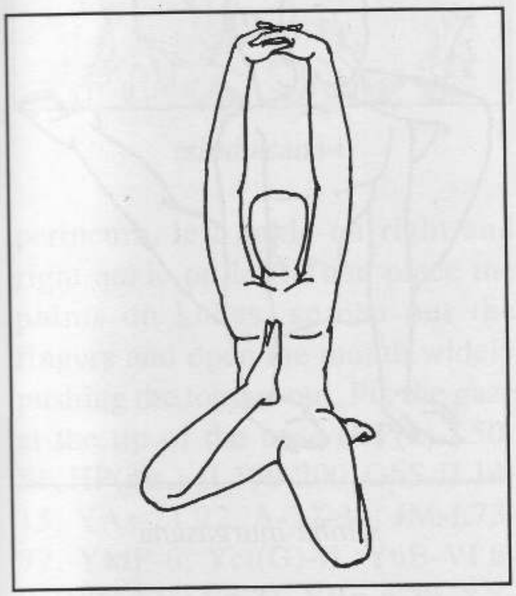
Described in YMS-49 and JP-101-103.

Same as *siddhāsana*-iii.

See *siddhāsana*-iii for illustration.

***siddhi-bhairu-āsana***

Place left foot on ground and place bottoms (anus) on the heel. Put left knee also on ground. Take the other heel at the navel and toes at the chest. Keep the body upright and by interlocking the fingers, stretch the hands upwards and gaze at the tip of the nose (YMS-3).



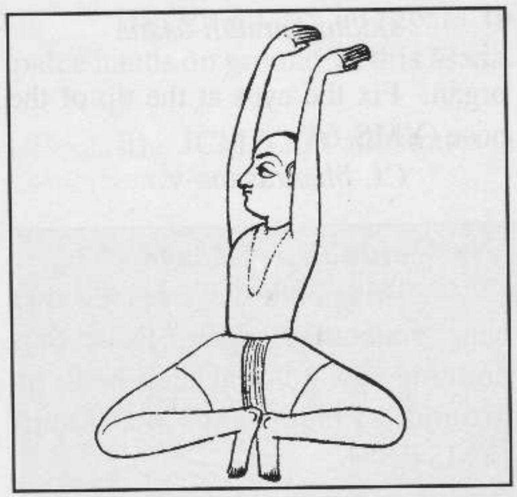
*siddhi-bhairu-āsana*

This is synonymously known as *bhairu-āsana*-ii.

When this *āsana* is practised for three hours it arouses *kuṇḍalinī*, destroys various disorders of spleen and abdomen and brings purification of *nāḍīs*.

***siddhi-dhudharu-āsana***

Sit on toes keeping a little distance between them and spread out the knees. Raise hands vertically over the head. Keep palms open and fingers pointing backwards. Fix the gaze at the tip of the nose (YMS-81, AYG-76).

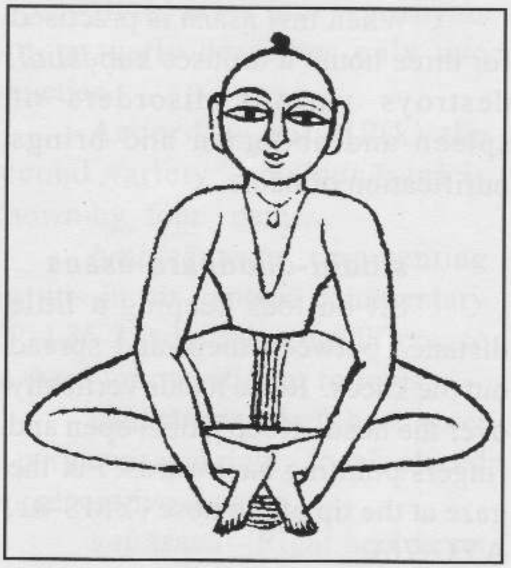


*siddhi-dhudharu-āsana*

It is also called *viṣṇu-āsana*. Cf. *sajāī-āsana* (NS-11).

***siddhi-haratāli-āsana***

While sitting, bring the heels together. Toes remain separated. Knees are spread out. Interlock the fingers and place it under the feet. Press the heels against the generative



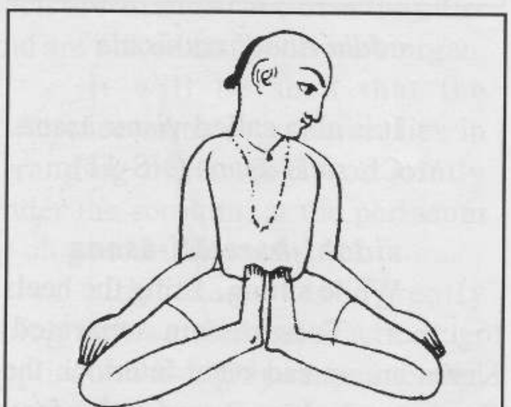
*siddhi-haratāli-āsana*

organ. Fix the eyes at the tip of the nose (YMS-64).

Cf. *bhadrāsana*-v.

***siddhi-jīvī-āsana***

Bring both the soles together near generative organ. Raise toes pointing upwards and keep heels on ground. Place hands on knees (YMS-105).



*siddhi-jīvī-āsana*

***siddhi-kalā-āsana***

Described in AYG-81.

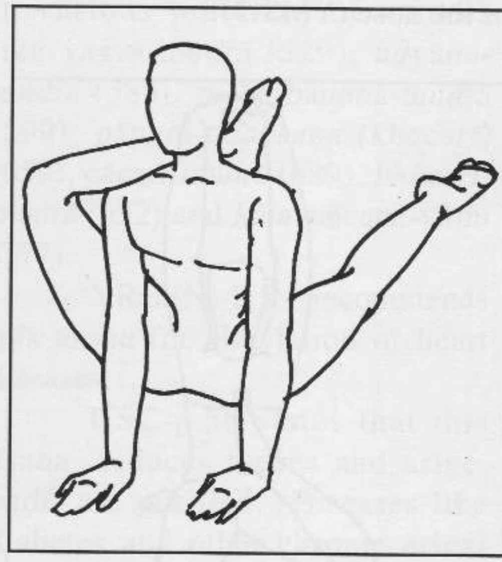
For details, see *sanakādika-āsana*.

***śilpāsana***

Mentioned in HR-III.9 but the technique is not described.

***siṃha-murgāsana***

Place right leg on right shoulder. Stretch left leg backwards. Place both hands on ground and raise the body by putting all body weight on left arm. Fix the gaze at the nose (HP(ms.)-II.118).



*siṃha-murgāsana*

This is also called *yakṣāsana* in the text of HP(ms.)-II.118. But the technique of *yakṣāsana*-i appearing in HP(ms.)-II.150 is different from this technique.

**siṃhāsana**

i) Place both ankles crossed under the scrotum on either side of



siṃhāsana-i

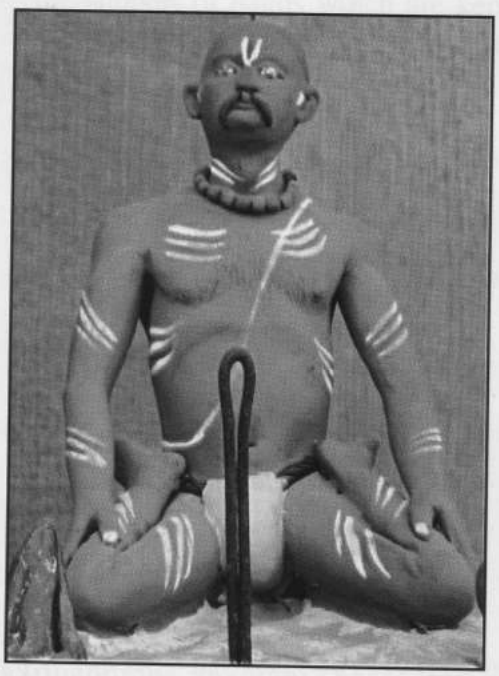
perineum, left ankle on right and right ankle on left. Then place the palms on knees, spread out the fingers and open the mouth widely pushing the tongue out. Fix the gaze at the tip of the nose (HP(k)-I.50-51, HP(ms.)-II.199-200, GhS-II.14-15, YAs-21,22, A-32-34, JM-I.73-77, YMP-6, Yci(G)-II, YuB-VI.8-9, HSC-13-14,p.31, YRn-p.29, YY-III.9, BrYs-III.16-18, YRah(Y)-II.16, TŚu-44, Du-III.6:1-3, DBU-43, ŚnU-I.3:5-6, VS-I.75, HR-III.9,31-33, YSC-II.46,p.83, KT-II.46, p.246, ŚYK-35, SCA-46, MPu-VI.47,VIII.17, NāPu-33:112, ANi, SVY-17, AbS-31:32, SŚe-12, HTK(c)-59, Yci(ś)-75, YP-XV.62, JT-I.52, HP(V)-84-85, HTK-VII.14-16, YRP-7, HS-āsana-21-22, BrNPu).

It is similar to *narasiṃhāsana*. HTK-VII.14-16 indicates this *āsana* in case of *vāta* vitiation. In this text and also in HSC-13-14,p.31, it is called *yoga-siṃhāsana*.

KT-II.46,p.246 and SCA-46 call this *vyāghrāsana*-ii.

HP(V)-84-85 suggests to palce hands on ground in this *āsana*.

ii) JCM-7203 illustrates a



siṃhāsana-ii

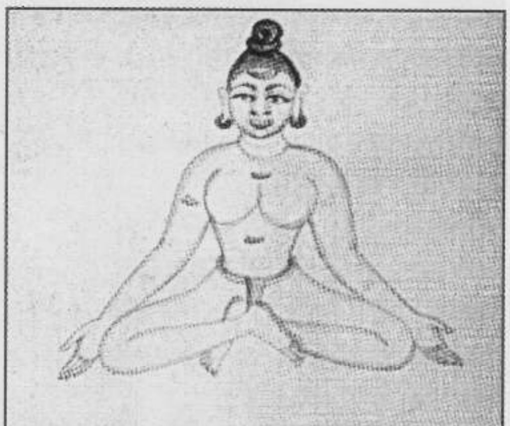
different technique in which knees are bent while keeping them apart. Feet are turned backwards. Heels are arranged in respective hip sides.

iii) RY-24:15 gives a different technique:

Place knees on elbows. Lift the face up and suck the air in.

The description is not clear.

iv) Place left ankle on right side of perineum and right ankle on left side. Put the palms on respective knees with fingers extended. Gaze is fixed at the tip of the nose. Mouth is wide open (ŚTN-76).



*siṃhāsana*-iv

According to YSC-II.46, *siṃhāsana* removes *ādhibhautika* sufferings (caused by animals).

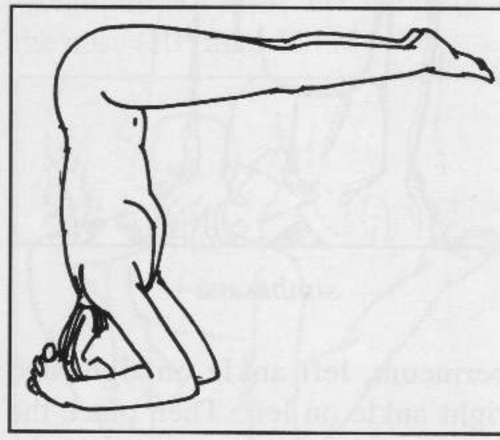
***śirāsana***

Mentioned in MPu-VIII.19, but not described.

***śīrṣa-daṇḍāsana***

Mentioned in YRah(N)-II.18 but no description is available. The editor of the text provides an illustration which is described below:

After adopting *śīrṣāsana*, lower the pair of legs like sticks over the face parallel to the ground.

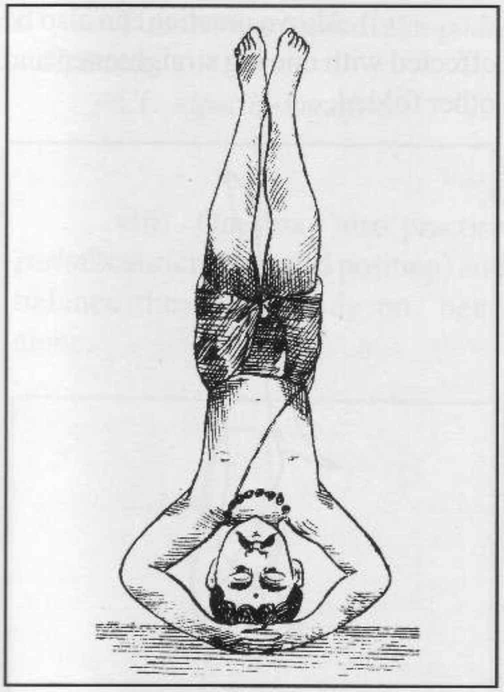


*śīrṣa-daṇḍāsana*

***śīrṣāsana***

According to SVY-38,p.359 there are several varieties of *śīrṣāsana* which are as follows:

i) Elbows are placed on ground. Palms are interlocked and it is placed on ground which supports the head palced on it. Legs are raised straight towards the sky (YRah(N)-I.54,II.13,18).



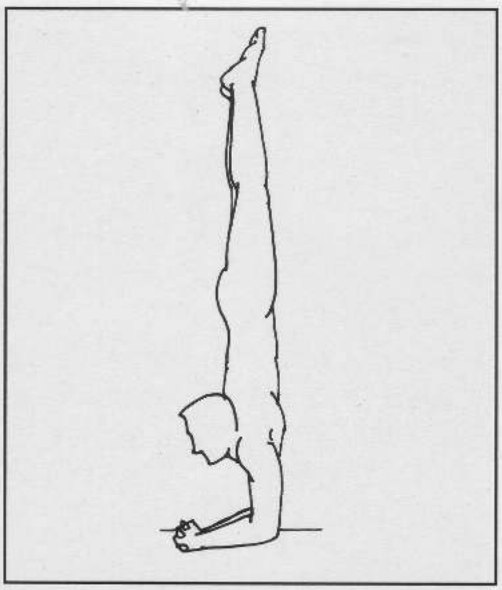
*śīrṣāsana*-i

This is called *vṛkṣāsana*-iii.

In YRah(N)-p.86 *śīrṣāsana* is also called *candra-maṇḍala.*

In tradition it is also called as *viparīta-karaṇī(mudrā).*

ii) Head and whole body is lifted and balanced on elbows and interlock of the fingers.



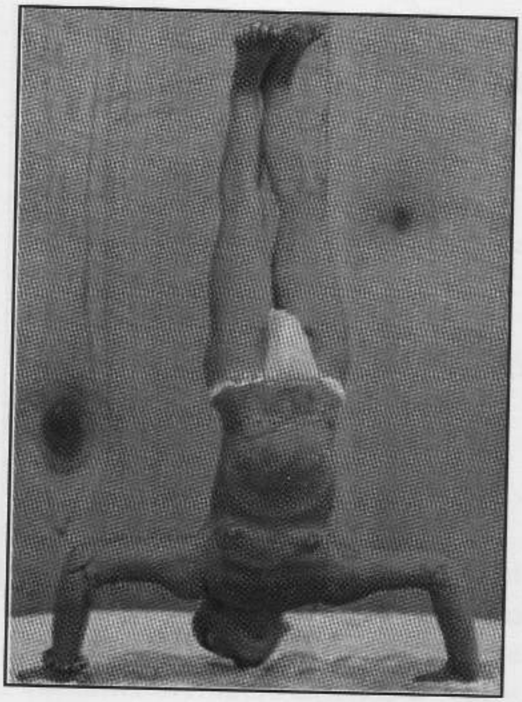
*śīrṣāsana*-ii

iii) Whole body is lifted with the support of hands which are kept straight, while palms are placed on ground.

This is called *vajrolī-mudrā*-i, *ardhodayāsana.*

For illustration see *vṛkṣāsana*-iv.

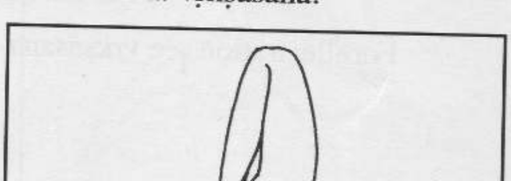
iv) All the body weight is balanced on the forehead alone.



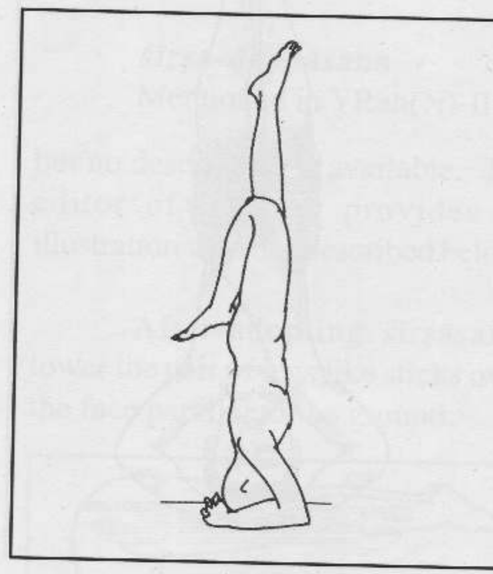
*śīrṣāsana*-iv

Cf. *viparīta-karaṇa-āsana*-iv, *vṛkṣāsana*-iv.

v) After adopting first variety of *śīrṣāsana*, when knees are folded with heels touching on bottoms it is called *ardha-vṛkṣāsana*.

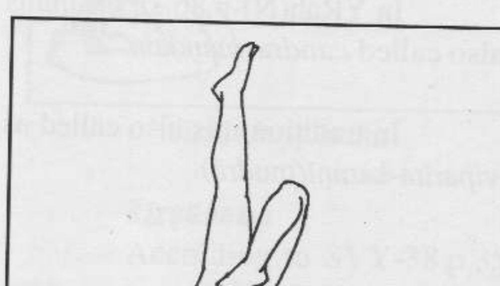


vi) Above practice can also effected with one leg straightened a other folded.



*śīrṣāsana*-vi

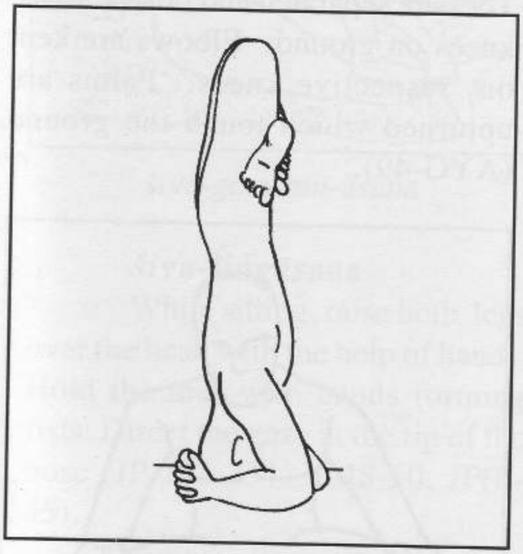
vii) One leg is folded as i general *padmāsana* and other i straightened upwards.



This is also called *eka-pāda-vṛkṣāsana.*

Cf. *viparīta-karaṇī*-ii.

viii) One may also practise *padmāsana* (cross legged position) and balance the whole body on head alone.



*śīrṣāsana*-viii

This practice overcomes constitutional disorders, especially seminal weakness. Nervous system is energized. Moreover, this slows down the aging process.

According to YRah(N)-I.54, there are sixty-six varieties of *śīrṣāsana* practised in various positions of the body, but these are neither mentioned nor described.

According to YRah(N)-III.11 a pregnant woman can practise *śīrṣāsana* and *sarvāṅgāsana* upto the fifth month of pregnancy. It is to be practised prior to consumption of meals.

**Application of *śīrṣāsana* (inversion) in other *āsanas*:—**

**Resting on shoulders**— *viparīta-karaṇa*-i, *sarvāṅgāsana*-i, ii, *ūrdhva-sarvāṅgāsana*, *ūrdhva-padmāsana*-ii, *ūrdhva-koṇāsana*, *narakāsana*-i, *karṇa-pīḍanāsana*.

**Hands supporting the head**— *vṛkṣāsana*-iii, *viparīta-koṇāsana*, *viparīta-karaṇa* -iv, *sustaga-kapāli-āsana*, *pāṇi-mukta-drumāsana*, *narakāsana*-ii, *narāsana*-i, *kapālāsana*, *muṇḍāsana*, *mukta-hasta-vṛkṣāsana*-i, *matsyendrāsana*-iv, *kuhī-āsana*, *kapālī-āsana*, *kapālāsana*, *eka-pāda-vṛkṣāsana*, *candra-maṇḍala*, *candrāsana*-ii, *ardha-vṛkṣāsana*, *ardhāṅghri-vṛkṣāsana*, *adhomuṇḍāsana*, *adhomukhāsana*.

**Head above the ground**— *vṛkṣāsana*-iv, *vṛścikāsana*-i, *viparīta-nṛtyāsana*, *vajrolī-mudrā*, *tapakāra-āsana*-ii, *śibhu-āsana*, *piṇḍa-mayūrāsana*, *mukta-hasta-vṛkṣāsana*-ii.

**Without support of hands**— *viparīta-karaṇa*-iii, *sarpāsana*-ii.

**Leg/s folded**— *viparīta-karaṇa*-ii, *gohī-āsana, śiśu-mārāsana, eka-pāda-vṛkṣāsana, ardhāṅghri-vṛkṣāsana.*

**Legs lowered forward**— *gohī-āsana, śiśu-mārāsana, śīrṣa-daṇḍāsana, piñcha-mayūrāsana, kuhī-āsana, karṇa-pīḍanāsana, kamalāsana*-v.

**Legs lowered backward**— *ardha-vṛkṣāsana, ardha-kapālī-āsana.*

**Assuming *padmāsana***— *viparīta-ūrdhva-padmāsana, utthita-ūrdhva-padmāsana, ūrdhva-saṃyukta-pādāsana, ūrdhva-padmāsana*-i, *sarvāṅgāsana*-ii, *sustaga-kapāli-āsana, muṇḍāsana.*

***padmāsana* lowered backwards**— *viparīta-ūrdhva-padmāsana.*

***śiṣṭāsana***

According to ŚYK-22 this is a synonym for *sthirāsana* practised in various positions.

See *sthirāsana* for illustration.

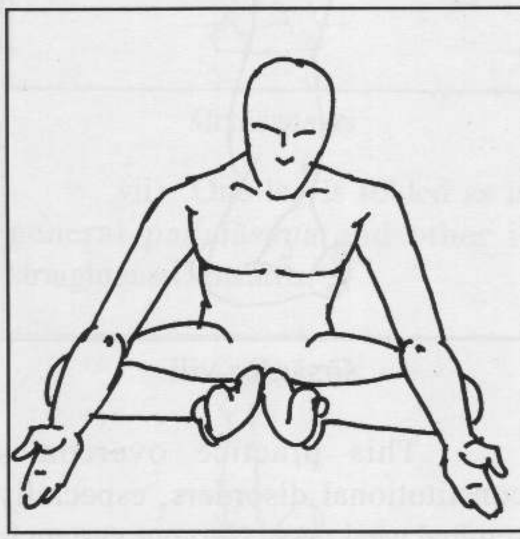
***śiśu-mārāsana***

Described in HP(ms.)-II.157. This is same as *gohī-āsana*.

See *gohī-āsana* for illustration.

***sītā-āsana***

Sitting on ground, place both heels together against the perineum. Toes are separated and raised. Place knees on ground. Elbows are kept on respective knees. Palms are upturned which touch the ground (AYG-49).



*sītā-āsana*

***śiva-gosvāmī-āsana***

From an illustration given in NS-49 the technique may be described as follows:

Place right heel at the left groin and hold toes with left hand. Place left foot on right side of right

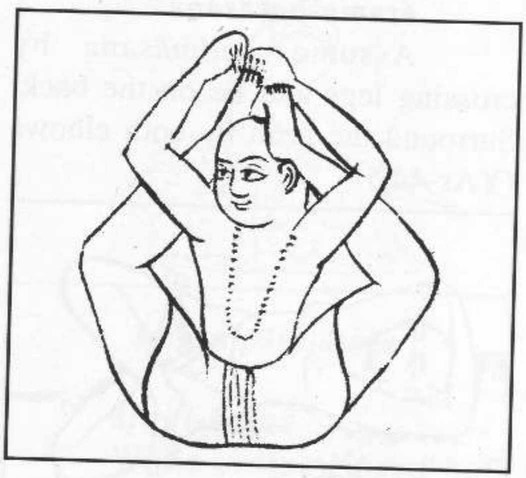
knee and hold toes with right hand. Fix the gaze between eyebrows.



*śiva-gosvāmī-āsana*

### śiva-liṅgāsana

While sitting, raise both legs over the head with the help of hands. Hold the toes with hands forming fists. Direct the gaze at the tip of the nose (JP-233-234, YMS-50, JP(L-45).

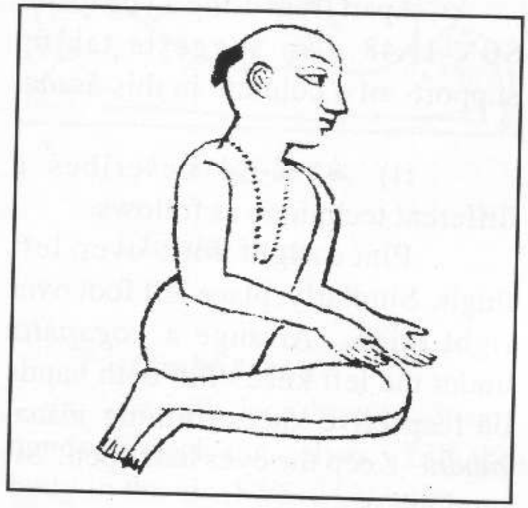


*śiva-liṅgāsana*

It is also called *lohā-ṭīṭa-āsana.*

### śivāsana

Place right ankle over left and arrange their heels under the anus. Spread the knees horizontally and place both hands on them. Direct the gaze between eyebrows and remain steady (HP(ms.)-II.50, JP-118-121, YMS-31).



*śivāsana*

### skandhāsana

Place both legs on respective shoulders and remain steady (RY-23:112-113).

For illustration see *phaṇīndrāsana*.

### sopāśrayāsana

i) In a sitting position, fold legs at knees and raise knees up keeping them little slanted. Tie a cloth around the body and the knees. Place hands over the knees while interlocking the fingers (YSC-II.46, V-II,p.883, TV-II.46, Vrt-II.46, NBV-II.46, ŚBV-II.48).

This is a synonym for *yoga-paṭṭāsana.*

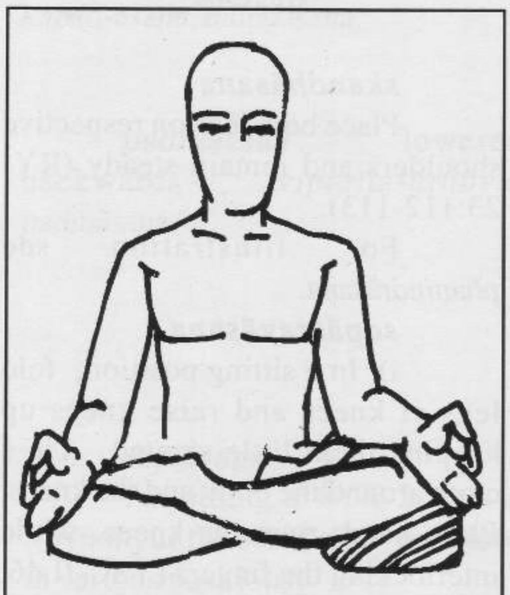
See *yoga-paṭṭāsana* for illustration.

NBV-II.46 suggest that this can be practised both in sitting as well as in lying down positions (with the knees tied around by the hands).

Apart from using a *yogapaṭṭa*, ŚBV-II.48 also suggests taking support of a column in this *āsana.*

ii) ŚYK-84 describes a different technique as follows.

Place right foot over left thigh. Similarly, place left foot over right thigh. Arrange a *yogapaṭṭa* under the left knee. Put both hands on respective knees forming *jñāna-mudrā.* Keep the eyes half open. Sit motionless.

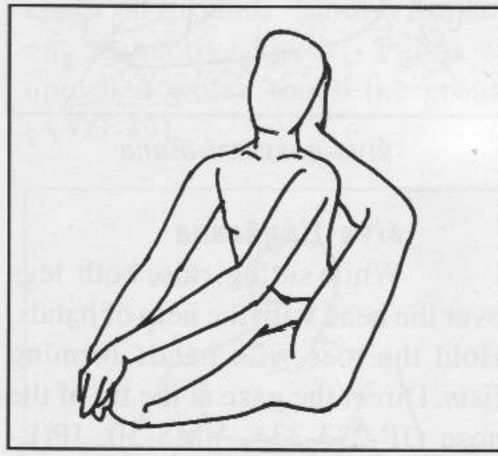


*sopāśrayāsana*-ii

According to ŚYK-84, a *yogapaṭṭa* is a rounded wooden plank of approximately six digits in thickness.

### *śoṣāsana*

Place right heel at the pelvic and left leg at left shoulder. Place hands covering the right knee (HP(ms.)-II.88).



*śoṣāsana*

### *śrama-harāsana*

Assume *padmāsana* by crossing legs and lie on the back. Surround the head by both elbows (YAs-44).



*śrama-harāsana*

GhS-II.21 calls it *matsyāsana*-i.

**śrīkhaṇḍāsana**

Assume *vīrabandha*. Raise the feet upto the hips. Insert both hands through legs and calves (ANa).

The description is not complete.

**śṛṅgāri-pāva-āsana**

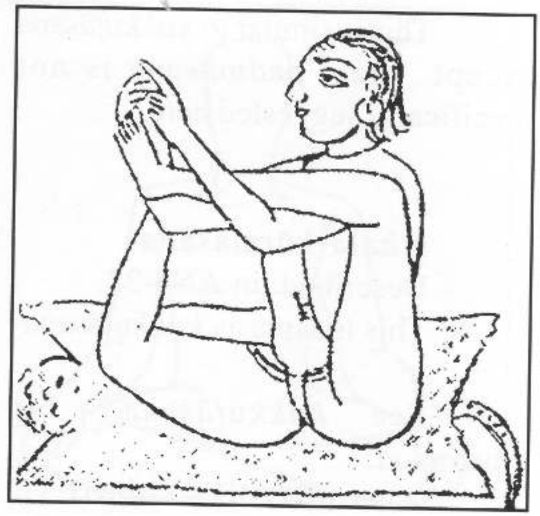
From the illustration shown in NS-28 the technique consists of standing on one leg and keeping other leg hanging and bent in the knee. Hands are folded in front of the chest.



*śṛṅgāri-pāva-āsana*

**śṛṅgī-āsana**

While sitting, insert both hands under the legs. Take hold of the toes and raise them at the level of the face (NS-7).

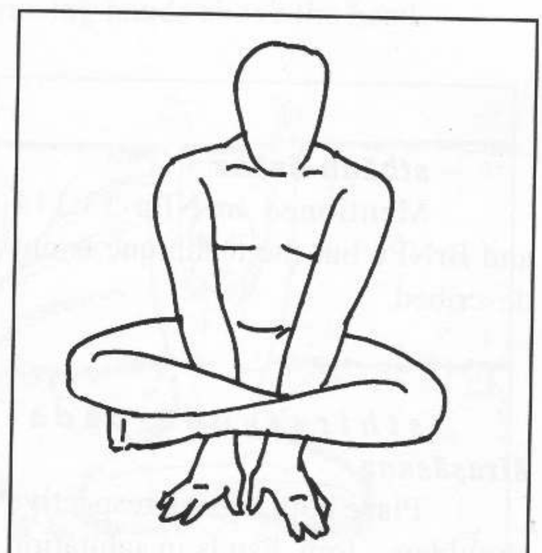


*śṛṅgī-āsana*

Cf. *śūdrāsana*.

**stambhāsana**

Sit with legs crossed. Insert hands through the calves. Lift the body in the air (PVS-243).



*stambhāsana*

This is similar to *kukkuṭāsana* except that *padmāsana* is not specifically suggested here.

***sthala-kūrmāsana***

Described in ANa-22.

This is same as *kukkuṭāsana*-i.

See *kukkuṭāsana*-i for illustration.

Also texts like GhS-II.31, HR-III.73, HP(L)-II.10 etc. describe this as *kukkuṭāsana*-i.

***sthalāsana***

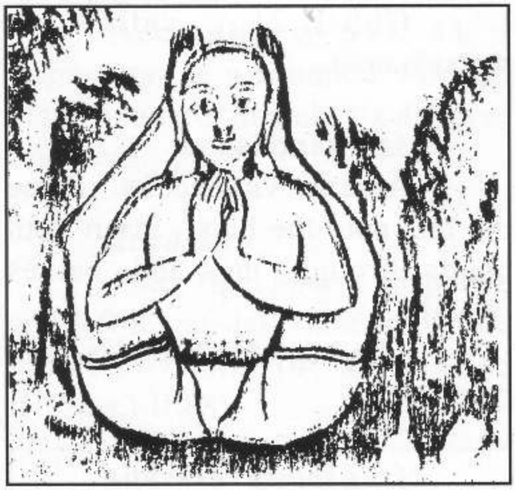
Mentioned in DP, but not described.

***sthāṇu-āsana***

Mentioned in NPu-33:114 and BrNPu but the technique is not described.

***sthira-gudā-pāda-śirasāsana***

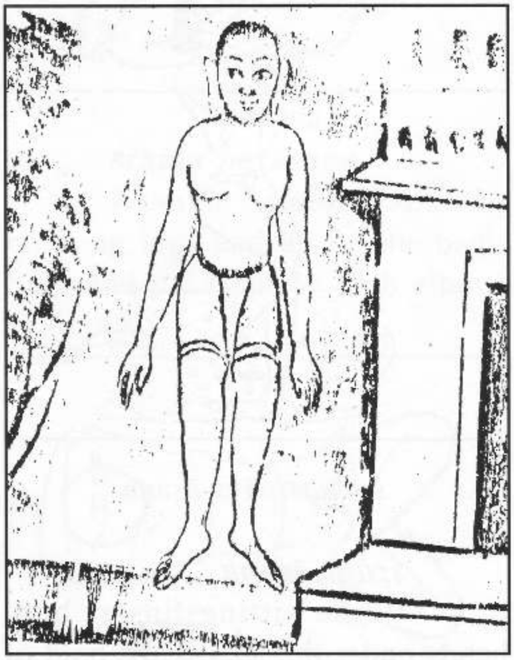
Place both legs on respective shoulders. Join hands in salutation on chest and remain steady (YAs-84).



*sthira-gudā-pāda-śirasāsana*

***sthirāṅguṣṭhāsana***

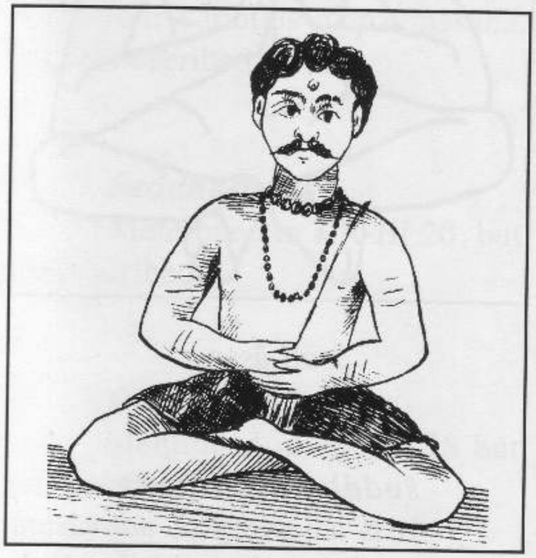
Stand straight. Raise the heels and stand on toes (YAs-98).



*sthirāṅguṣṭhāsana*

***sthirāsana***

Place right foot under left thigh and left foot under right thigh and sit upright as in *svastikāsana*-i (SCA-30, YAs-68, ŚYK-22, KT-II.46,p.244).

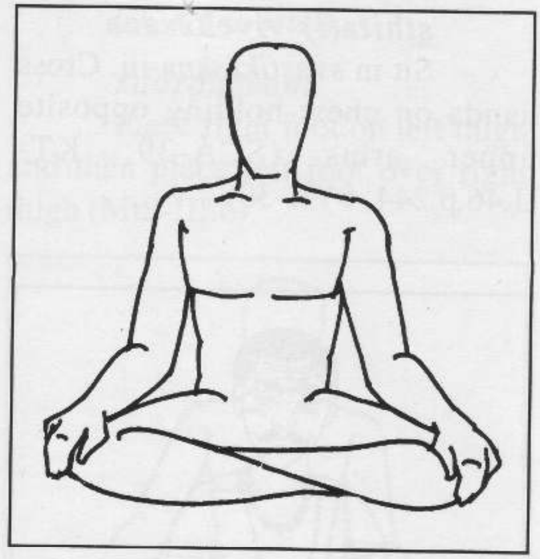


*sthirāsana*

According to ŚYK-22 this is also called *śiṣṭāsana*.

***sthita-prasrabdhi***

Sitting in a natural comfortable position is called *sthita-prasrabdhi* (ŚBV-II.48).

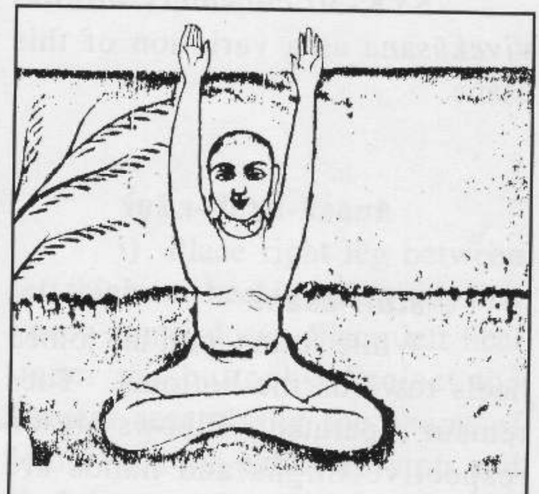


*sthita-prasrabdhi*

This may be equated with *sukhāsana*.

***sthitātāpanāsana***

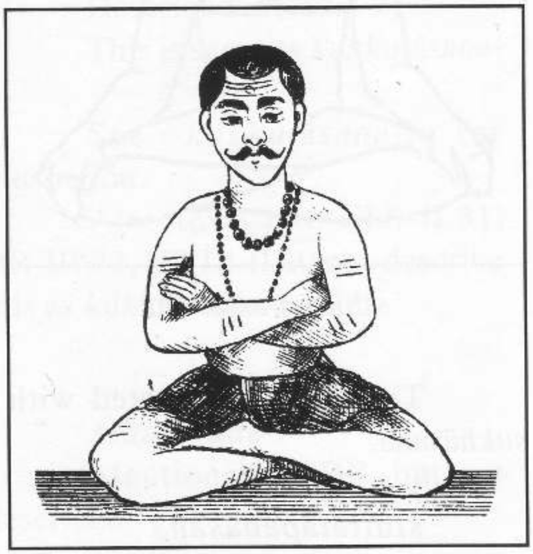
From the illustration in YAs-52 the technique consists of sitting in simple cross legged position and raising hands above the head.



*sthitātāpanāsana*

**sthita(i)-vivekāsana**

Sit in *svastikāsana*-iii. Cross hands on chest holding opposite upper arms (SCA-39, KT-II.46,p.244, ŚYK-30).



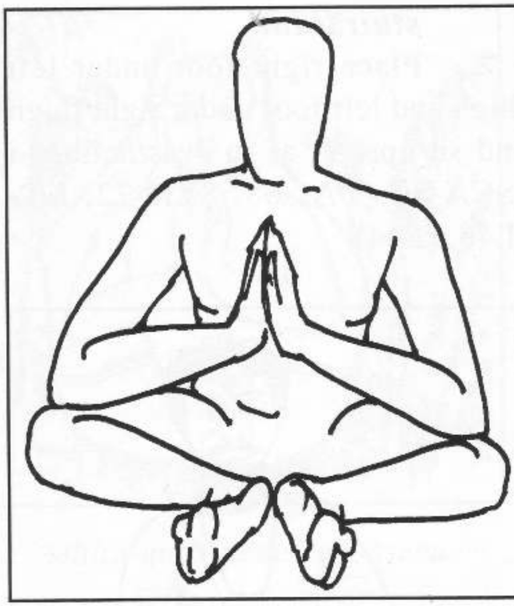
*sthita(i)-vivekāsana*

KT-II.46,p.244 suggests adoption of *padmāsana*.

ŚYK-30 considers *utthita-vivekāsana* as a variation of this *āsana*.

**stuti-āsana**

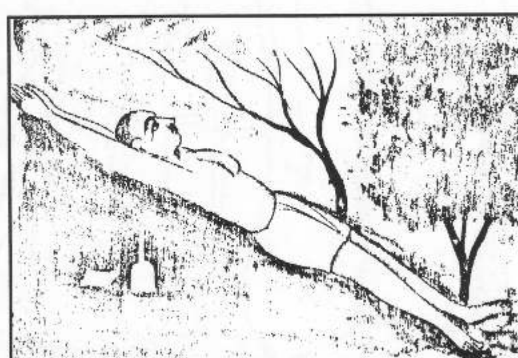
While sitting, pull the joined heels towards the bottoms. Toes remain separated. Elbows are on respective thighs and hands are folded in salutation. Eyes stare at the tip of the nose (AYG-69).



*stuti-āsana*

**śuddha-adhvāsana**

It is a variety of *adhvāsana* where one lies supine with feet little apart and hands stretched over the head (YAs-92).



*śuddha-adhvāsana*

This is same as *śavāsana*-iii.

When it is practised in prone lying position, it is called *adhvāsana* (YAs-73).

***śuddha-padmāsana***

Mentioned in HR-III.9 as one of the four varieties of *padmāsana*, but not described.

***śuddha-pakṣī***

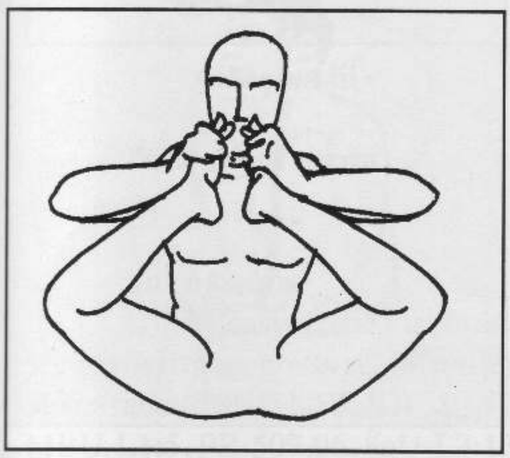
Mentioned in HR-III.20, but not described.

***sudhāsāra-āsana***

Mentioned in HR-III.18 but not described.

***śūdrāsana***

Take hold of both big toes with hands and raise the feet up to the tip of the nose (RY-24:35).

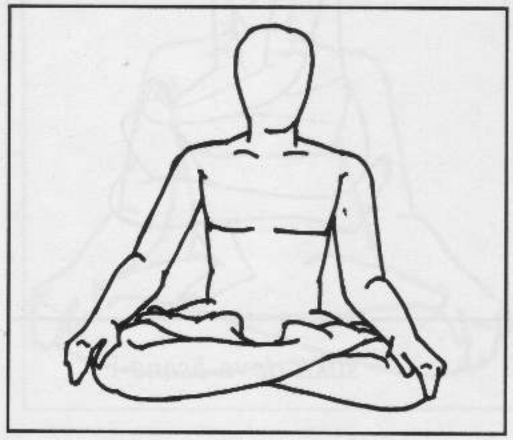


*śūdrāsana*

Cf. *śṛṅgī-āsana*.

***sudṛḍhāsana***

Place right foot on left thigh and then place left foot over right thigh (MtS-III.6).

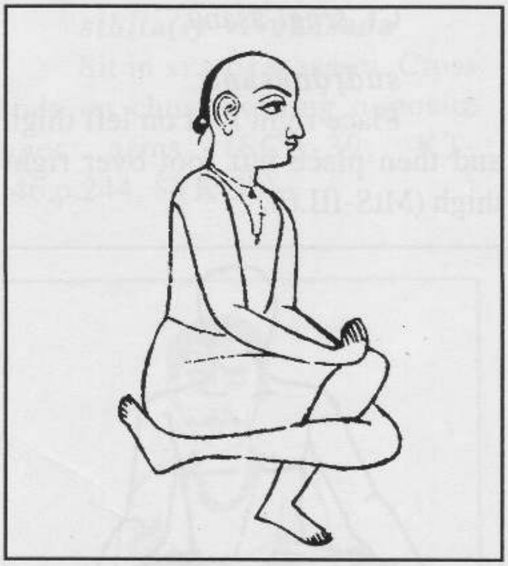


*sudṛḍhāsana*

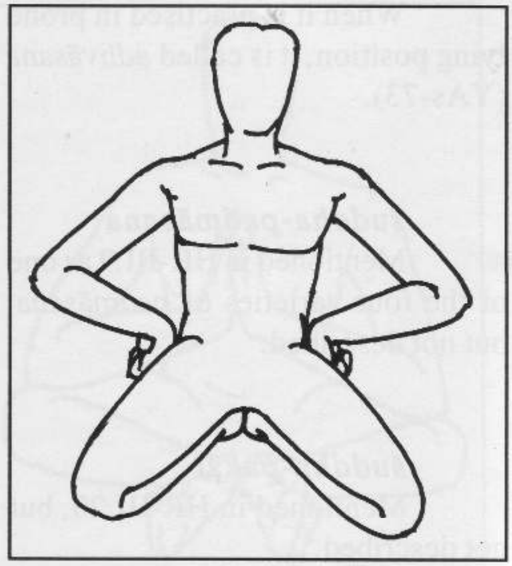
This is same as *padmāsana*-xii.

***śuka-deva-āsana***

i) Place right leg between left thigh and heel in such a way that knees come closer. Place left heel under the buttocks. Project the fingers resembling the shape of lotus. Face the palms upwards and fix the gaze at the tip of the nose (JP-294-297, YMS-73).



*śuka-deva-āsana*-i



*śuka-deva-āsana*-ii

This is same as *śukāsana*-ii.

ii) JP(L)-64 gives a different illustration of this *āsana*.

While sitting join both heels in front of the genital. Feet are turned backwards. Knees are on ground. Hands are kept on the waist.

***śukāsana***

i) Hold a hanging rope with hands and then place the feet on them (KKH-100, ŚTN-71).



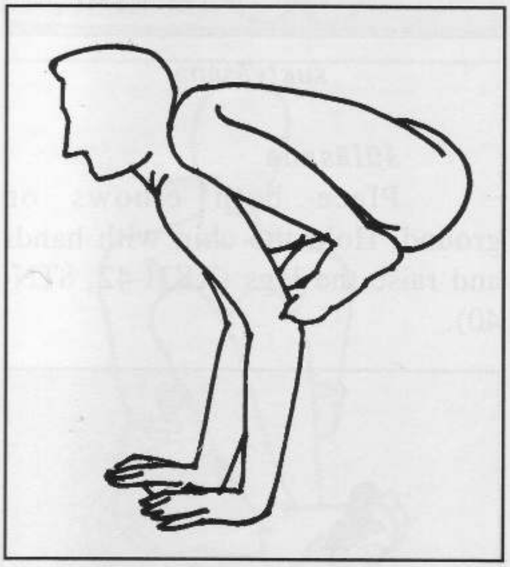
*śukāsana*-i

ii) AYG-67 gives a different technique which is same as *śuka-deva-āsana*-i.

See *śuka-deva-āsana*-i for illustration.

iii) HP(ms.)-II.126 gives another technique:

Place both palms on ground, and raise the body up by placing toes at the respective arms (like a parrot perching on a string).

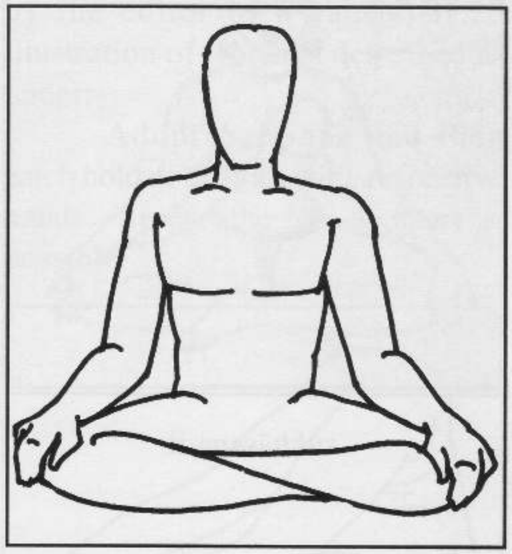


*śukāsana*-iii

*śuka* means parrot.

**sukhāsana**

i) Any easy, comfortable and steady sitting posture is called *sukhāsana* (TŚU-51-52, JDU-III.12, MBU-I.1:5, PB-507.06, ŚnU-I.3:13, GhS-V.48, YR-II.69, AmY-I.29, HTK(c)-57, KāPu-57:127, ŚSS-61, ŚD-III.12-13, DU-III.12).



*sukhāsana*-i

HSC-56 considers this practice similar to *svastikāsana*-i while quoting *sūtasaṃhitā*.

ii) ŚTN-75 describes it as placing both hands on respective knees. One adopts *saccid-mudrā* and keeps eyes half-closed.



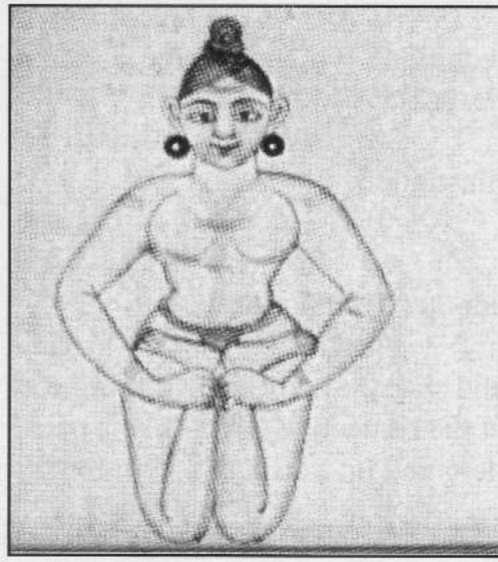
*sukhāsana*-ii

ŚD-II.13 recommends a daily practice of *sukhāsana* for both householders and ascetics.

HP(ms.)-II.38, MS-273 and ŚS-III.97 call *svastikāsana*-i as *sukhāsana*-ii.

***śuktyāsana***

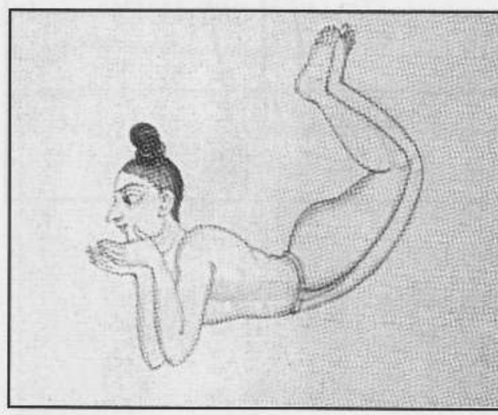
Place both heels at the navel and bring knees and thighs together. Toes are pointing sidewards (KKH-110, ŚTN-105).



*śuktyāsana*

***śūlāsana***

Place both elbows on ground. Hold the chin with hands and raise the legs (KKH-42, ŚTN-40).



*śūlāsana*

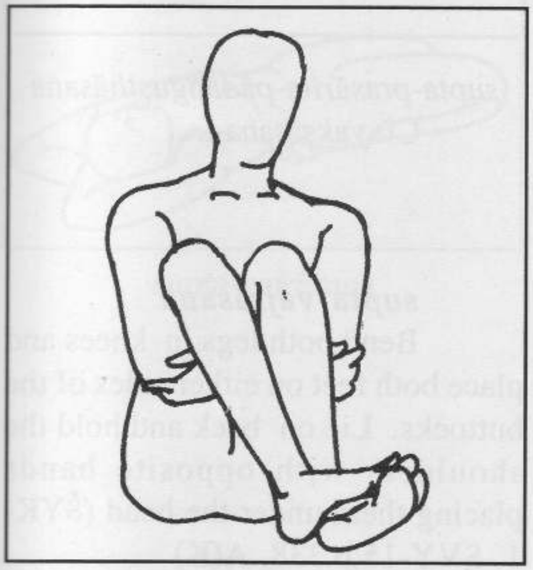
It is similar to *nirālambanāsana* (HR-III.12,61) except that the legs are placed on ground in *nirālambanāsana*.

***sumandraka-āsana***

Mentioned in HR-III.20 but not described.

***sumati-āsana***

In a sitting position, place right foot on left foot and turn the feet towards left side. Toes are raised. Hands are under the knees holding opposite elbows. Remain steady with the nasal gaze (JP-333-336, JP(L)-75).



*sumati-āsana*

***śūnyāsana***

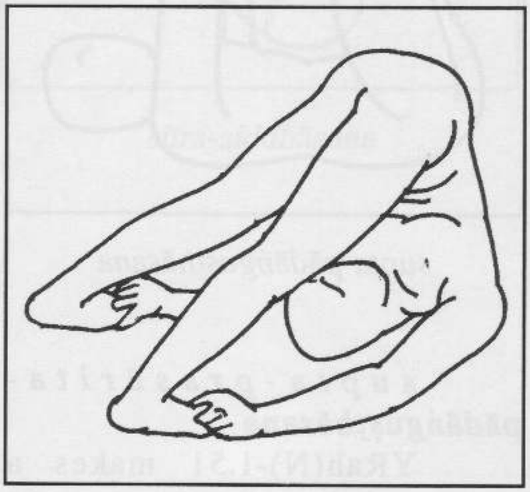
Place fists on ground. Place left toes over left elbow (PVS-250-252).

The description is not clear.

***supta-koṇāsana***

A variety of *koṇāsana* given by the editor of YRah(N)-II.20 illustration of which is described as under:

Adopt *halāsana* and then catch hold of the toes with respective hands. Spread the feet as apart as possible.



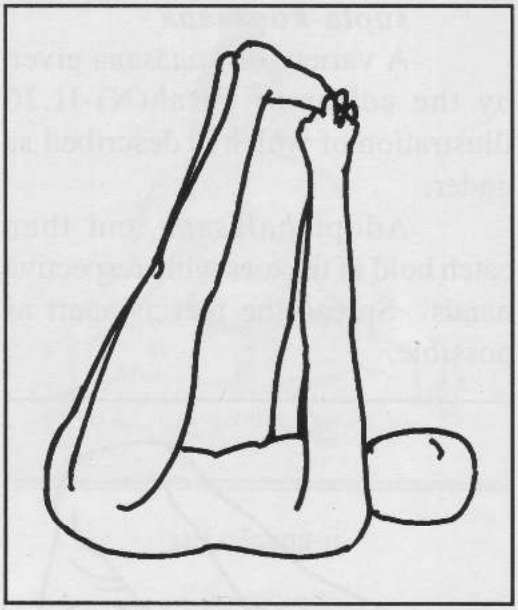
*supta-koṇāsana*

***supta-pādāṅguṣṭhāsana***

Mentioned in YRah(N)-I.51 but not described.

The editor of the text gives an illustration under the title of *sputa-pādāṅguṣṭhāsana* technique of which is as follows:

Lie supine on floor. Catch hold of both toes with respective hands and by stretching the legs, spread them upwards as much as possible.

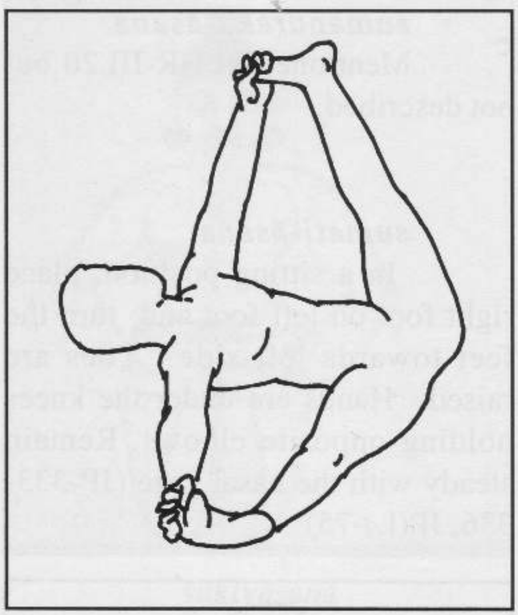


*supta-pādāṅguṣṭhāsana*

**supta-prasārita-pādāṅguṣṭhāsana**

YRah(N)-I.51 makes a mention of this *āsana* but does not narrate the technique.

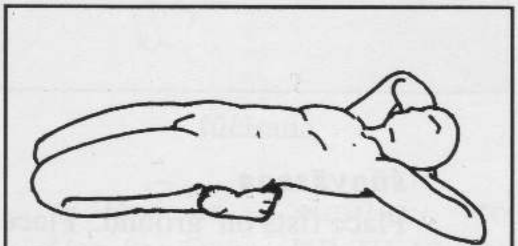
The editor of this text provides an illustration of this *āsana* wherein one lies in supine position. Then one catches hold of toes with respective hands and spreads the feet sidewards as much as possible.



*supta-prasārita-pādāṅguṣṭhāsana*
Cf. *yakṣāsana*-i.

**supta-vajrāsana**

Bend both legs in knees and place both feet on either sides of the buttocks. Lie on back and hold the shoulders with opposite hands placing them under the head (ŚYK-1, SVY-15,p.338, A(K).



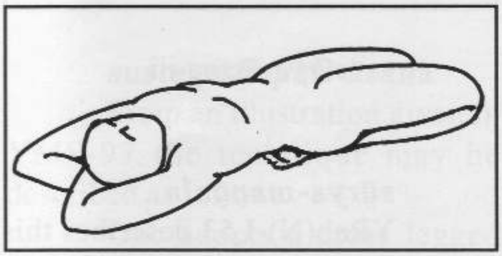
*supta-vajrāsana*

SVY-15,p.338 suggests to keep hands on knees.

See *ardha-śavāsana*, *paryaṅka-bandha*.

There can be two varieties of this *āsana*, one by keeping heels by the sides of buttocks (as illustrated above) and,

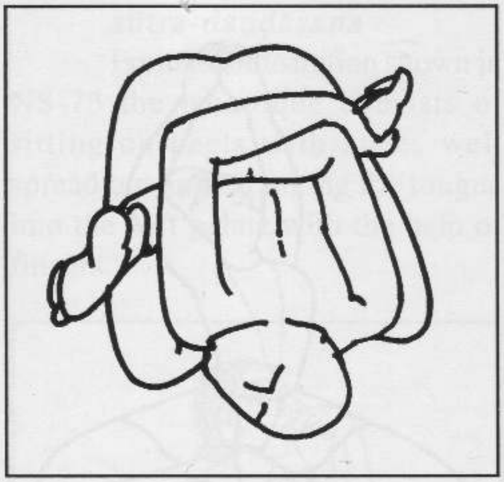
the other by keeping buttocks on heels (SVY-15).



*supta-vajrāsana*

**sūra-siddhāsana**

Sit in *padmāsana*. Take left hand over the back and hold left big toe. Similarly taking right hand on the back hold right big toe. Bend forward and touch the chin to the right knee or keep the body straight. Fix the gaze at the nose (ANa-17).

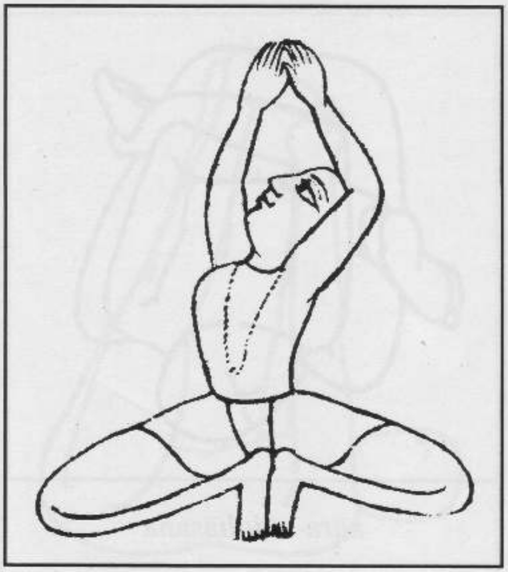


*sūra-siddhāsana*

This is also called *taskara-bandhāsana*.

**sūrya-āsana**

i) Sit on toes keeping heels under the anus. Spread knees widely and sit straight. Raise both hands over the head and arrange the fingers like a lotus. Look through the holes of the fingers (JP-82-84, YMS-37).



*sūrya-āsana*-i

It is same as *giri-vara-nātha-āsana* (NS-83).

Cf. *sajāī-āsana* (NS-11).

ii) RY-24:27-28 gives a different technique which consists of binding of legs with hands at the back.

The description is not clear.

iii) JP(L)-8 gives a slightly different illustration as follows:

Soles of the feet are closed together and everted and palced below the anus. Knees are kept near. Hands are raised skywards.



*sūrya-āsana*-iii

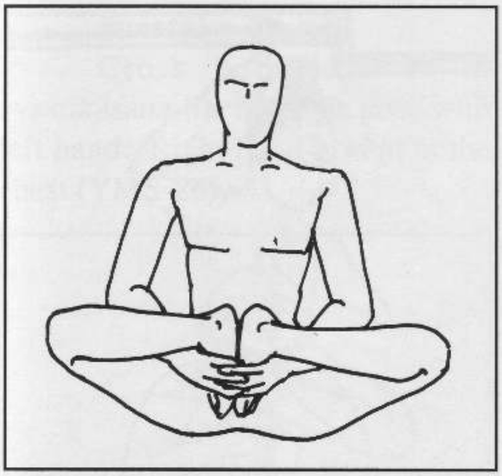
***sūrya-maṇḍala***

YRah(N)-I.53 describes this *āsana* which is same as *sarvāṅgāsana*-i.

See *sarvāṅgāsana*-i for illustration.

***susāṅgī-āsana***

While sitting, bring both soles together. Insert both hands under shanks and bring them out of legs and forming a finger-lock, hold the feet. Raise the feet bringing toes pointing downwards about six inches high. Hold the position and direct the gaze between the eyebrows (AYG-57).

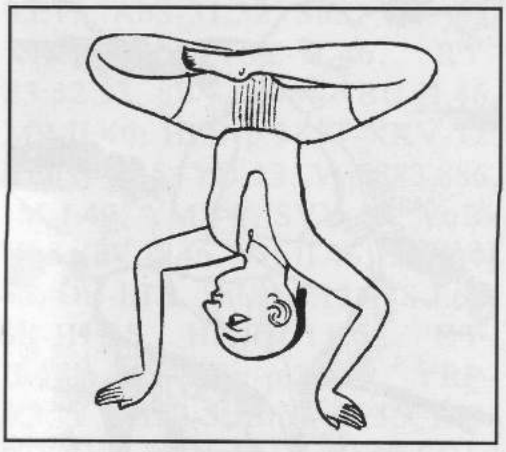


*susāṅgī-āsana*

**sustaga-kapāli-āsana**

From an illustration given in YMS-97 the technique may be described as follows:

One adopts a cross legged position in *śīrṣāsana*. Palms are placed over the ground for support.



*sustaga-kapāli-āsana*

This is same as *muṇḍāsana*.

**sūtra-daṇḍāsana**

From the illustration shown in NS-73 the technique consists of sitting on heels with knees well spread out and arranging the tongue into the soft palate with the help of fingers.



*sūtra-daṇḍāsana*

It has similarity with *bhisarikāsana*.

**svabhra-āsana**

Mentioned in NPu-114 but the technique is not described.

**svādhyāyāsana**

Sit on toes with knees together. Place hands joined together in front of the face (YAs-2).



*svādhyāyāsana*

**śvalehyāsana**

Mentioned in BrNPu but the technique is not available.

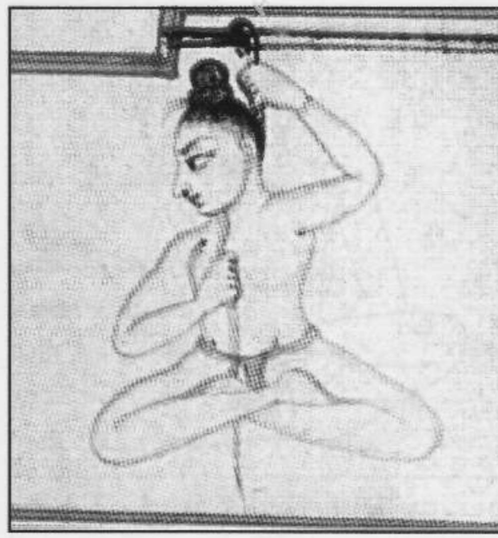
**śvalikāsana**

This is practised by spreading the hands (MtS-III.7).

The description is not clear.

**svargāsana**

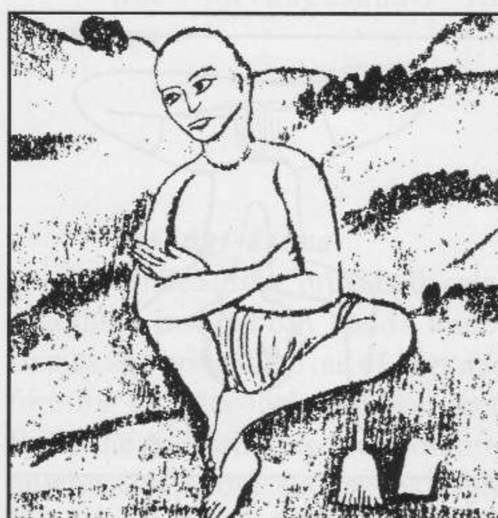
Assume *padmāsana*. Hold a hanging rope with both hands and ascend (KKH-98, ŚTN-101).



*svargāsana*

**śvāsa-gatyāsana**

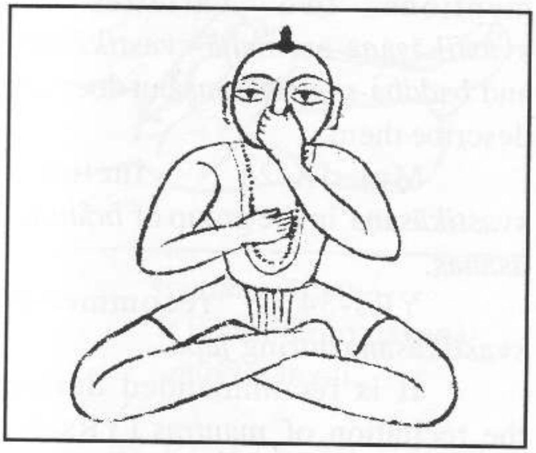
An illustration of this *āsana* appears in YAs-87 description of which is same as *vāma-śvāsa-gamanāsana*.



*śvāsa-gatyāsana*

***svastaka-āsana***

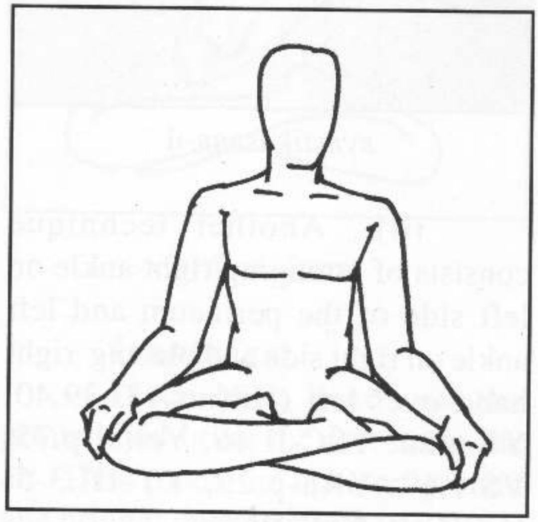
Cross both legs as in *svastikāsana*-iii. Hold the nose with left hand. Right hand is kept at the chest (YMS-26).



*svastaka-āsana*

***svastikāsana***

i) Place both feet properly between opposite thighs and shanks and sit straight (HP(k)-I.19, GhS-II.13, JP-51-52, PB-507.03, SmD-35:11, AbS-31:32, SnS, YRs-39, KKH-107, YSC-II.46, RY-23:32,33, ŚBV-II.48, NBU-II.46, MP-II.46, HPD-p.3, ŚT-XXV-12, Yci(ś)-p.75, YD-13, V-p.883,886, JM-I.49, YMP-9, SVY-29, YuB-VI.3, TV-II.46, Vrt-II.46, Tśu-34-35, DU-III.2, ŚnU-I.3:12, VS-I.68, ŚS-III.95, HR-III.11,52, KT-II.46,p.245, YRn-p.28-29, YRP-p.3, YY-III.3-5, BrYs-III.15, MS-271, ŚYK-29, KuPu-11:43,45, SCA-38, ANa-1, YAs-15-16, YRah(N)-I.73, GPu-I.229:23, MrPu-IX.28, VPu-11:13, LiPu-VII.86, BhPu-III.28:8, ANi, KāPu-57:67, HP(V)-34-35, HTK-VII.45-46, SŚe-XII, Yci(G)-II, JDU-III.2, YSS(Pu)-88, SJA-248, A-1, HS-āsana-14, YSS(P)-II.46, JT-I.19, ŚD-II.12, HSC-53, HP(ms.)-37-41, JP-51, YMS-26, NPu-33:112, YRK-21, BrNPu).



*svastikāsana*-i

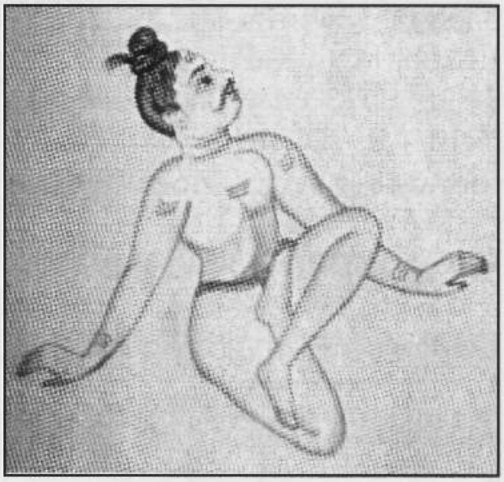
MS-273, HP(ms.)-II.38, ŚS-III.97 call this as *sukhāsana*-ii.

See *sthirāsana*.

Yci(ś)-p.75 considers this variety of *svastikāsana* coming from the tradition *yājñavalkya*.

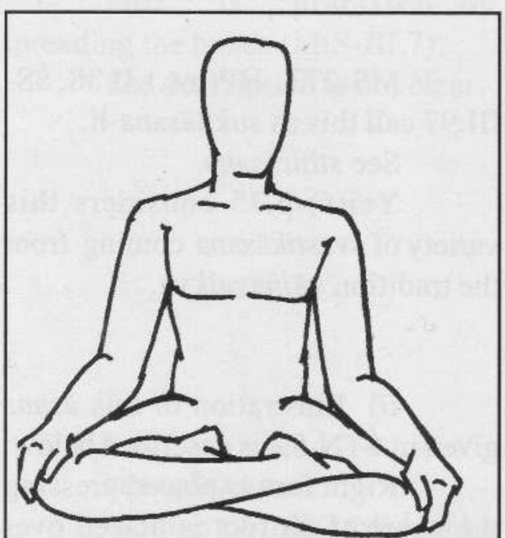
ii) Illustration of this *āsana* given in ŚTN-59 is described below:

Right foot is placed pressing the navel. Left foot is placed over right shank. Palms are placed on the floor. One looks upwardly.



*svastikāsana*-ii

iii) Another technique consists of arranging right ankle on left side of the perineum and left ankle on right side and placing right hand over left (HP(ms.)-II.39,40, YT-p.22, YSC-II.46, Yci(ś)-p.75, VS-I.69, YRn-p.29, YY-III.3-5, Yci(G)-II, YuB-VI.4).



*svastikāsana*-iii

According to RY-23:33 it is also two-fold depending on left and right consideration in arranging the feet.

Moreover, RY-43:22 mentions two varieties of *svastikāsana* as *mahā-svastikāsana* and *baddha-svastikāsana* but does not describe them.

MnL-IX.24 includes *svastikāsana* in the group of *brāhma-āsanas*.

YRs-34 recommends *svastikāsana* during *japa*.

It is recommended during the recitation of *mantras* (YRs-34, HSC-54,p.40), and also for *prāṇāyāma* and *dhyāna* (YMS-26, HSC-54,p.40, ŚS-V.169).

It removes fatigue and leads to peace of mind (HSC-54,p.40).

YRs-246 suggests practice of *nādānusandhāna* in *svastikāsana*.

YRah(N)-II.24 indicates *svastikāsana* for heart patients.

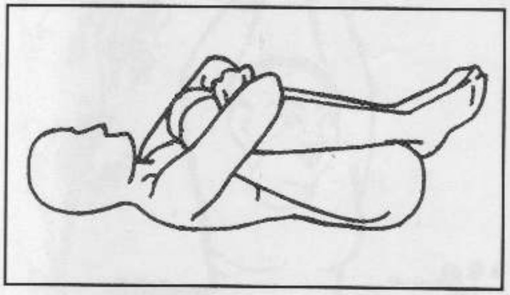
JP suggests practice of various *mudrās* in *svastikāsana*: *unmanī-mudrā* (697), *saṅkṣobhanī-mudrā* (520), *mahāṅkuśa-mudrā* (539), *trikhaṇḍā-mudrā* (543), *drāvaṇī-mudrā* (522), *bhāthī-karma* (464), *ākarṣaṇī-mudrā* (526), *parakāya-praveśana-vidhi* (625).

**svecchāsana**

Mentioned in RY-24:57 but not described.

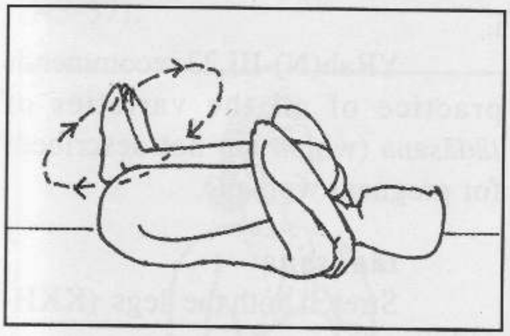
**śvottāna-āsana**

i) Lie supine. Bend both knees and bring them up to chest and hold them with elbows (IA-8).



*śvottāna-āsana*-i
It is similar to *pavana-muktāsana*-ii.

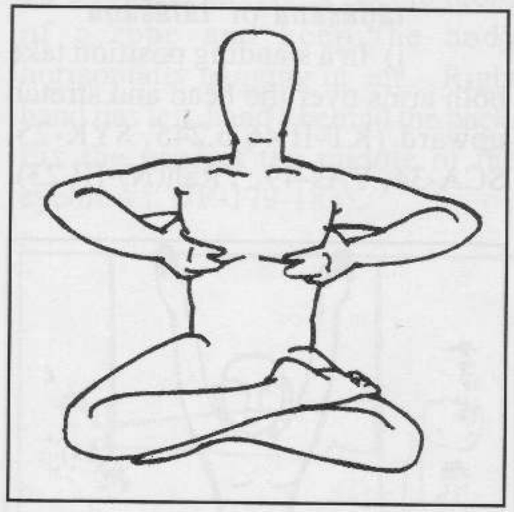
ii) KKH-6 requires holding of shoulders with hands and tottering of legs in supine position. Knees are folded over the chest.



*śvottāna-āsana*-ii

**syāma-āsana**

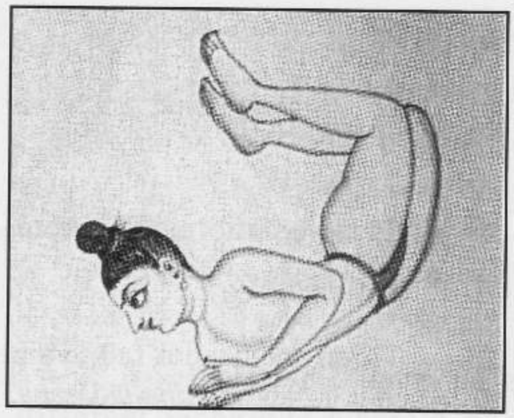
Place right foot on left knee and left foot under right knee. Place thumbs in armpits and other fingers on chest. Fix the gaze between eyebrows (ANa-7).



*syāma-āsana*

**śyenāsana**

Place both hands on the ground and bring the feet up in the air. Then touch the nose on ground and bring it up repeatedly (KKH-44, ŚTN-38).



*śyenāsana*

# T

***tāḍāsana*** or ***tālāsana***

i) In a standing position take both arms over the head and stretch upward (KT-II.46,p.245, ŚYK-25, SCA-34, YAs-49, YRah(N)-III.23).



*tāḍāsana* or *tālāsana*-i

This is also called *uṣṭrāsana*-ii.

This resembles *naciketa-āsana*.

When one hand is raised and stretched it is called *ardha-tāḍāsana*.

ii) According to ŚYK-25 this practice can be undertaken in sitting position as well.



*tāḍāsana* or *tālāsana*-ii

This is same as *parvatāsana*-i.

YRah(N)-III.23 recommends practice of all the varieties of *tāḍāsana* (which are not described) for pregnant woman.

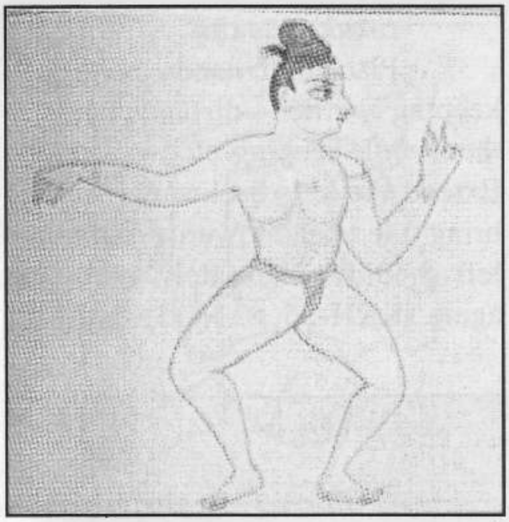
***tānāsana***

Stretch both the legs (KKH-112).

The description is incomplete.

***tāṇḍavāsana***

Stand on one foot with the other foot alternately raised (KKH-80, ŚTN-55).



*tāṇḍavāsana*

***tanu-kubja-āsana***

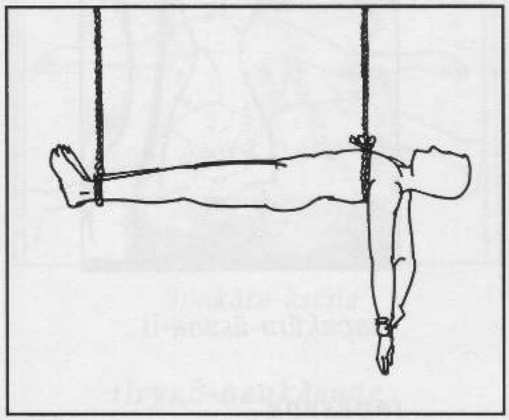
Sit on buttocks with feet on ground and knees raised. Insert both the forearms between thighs and calves and hold the opposite elbows (NS-37).



*tanu-kubja-āsana*

***tapakāra-āsana***

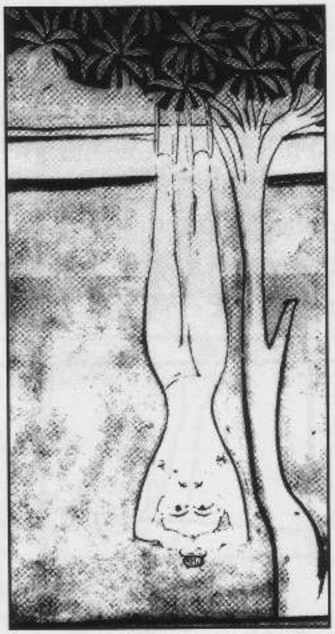
i) First fix up a swing. Tie up a rope in it. Hook up the loops of a rope and keep the body horizontally hanging in air. Right hand ties left hand behind the back. Fix the gaze at the middle of the eyebrows (JP-179-183).



*tapakāra-āsana*-i

It has similarity with *jhoolāsana* (JCM-7195).

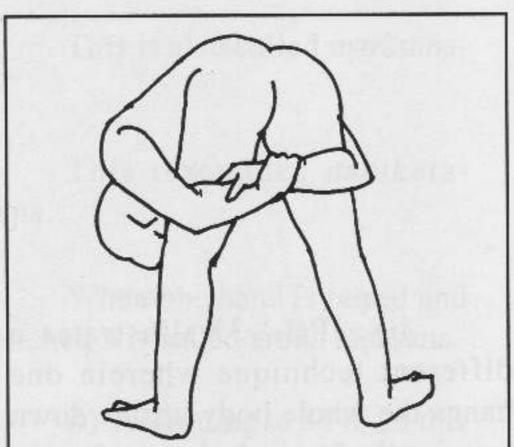
ii) JP(L)-33 illustrates a different technique wherein one hangs the whole body upside down by tying the feet in the loops of ropes tied to a bar overhead.



*tapakāra-āsana*-ii

***tapāsana***

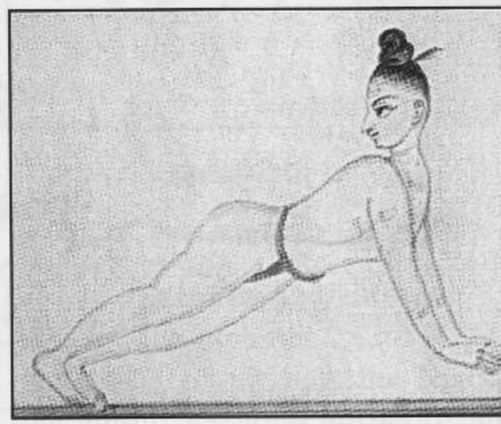
Stand with feet apart. Bend forward. Bring hands behind the thighs and hold left hand with right between the buttocks (HP(ms.)-II.160).



*tapāsana*

***tarakṣvāsana***

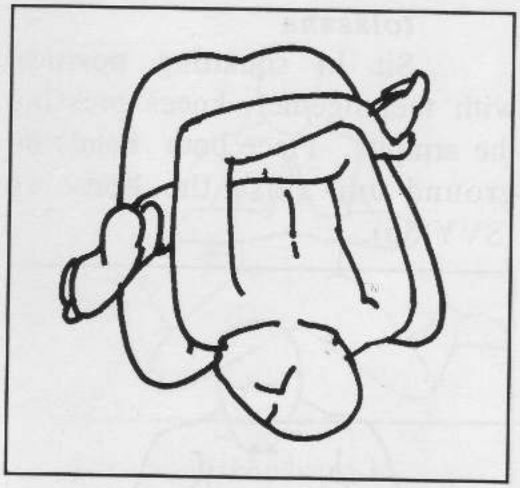
Place both hands on ground keeping little distance between them while keeping elbows straight. Extend the legs backwards. Then bring the head towards right and left shoulder alternately again and again (KKH-26, ŚTN-15, BrNPu).



*tarakṣvāsana*

***taskara-bandhāsana***

Sit in *padmāsana* by crossing the legs. Cross hands at the back and hold the toes. Bend forward and touch the chin on right knee (ANa-18).

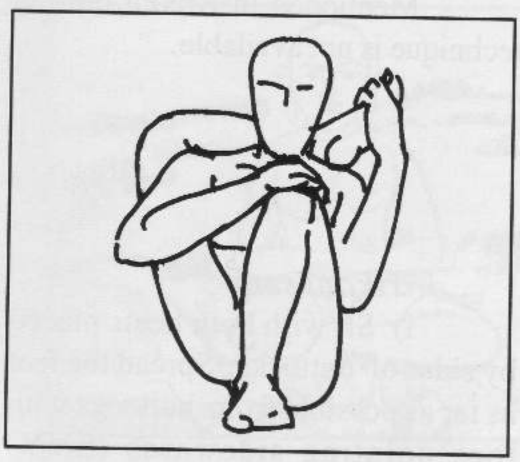


*taskara-bandhāsana*

This is same as *sūra-siddhāsana*.

***tīkṣṇāsana***

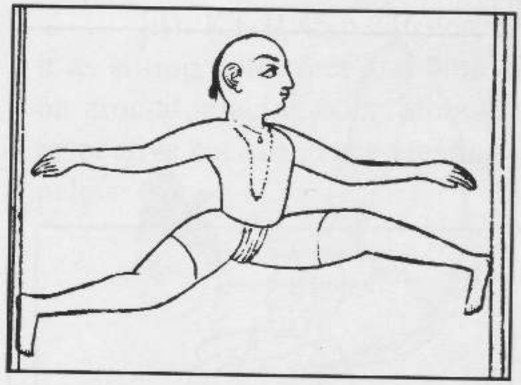
Place right leg on left shoulder and hold toes with left hand. Bend left leg in the knee keeping it vertical. Place right hand on left knee and rest the chin on it. Fix the gaze at the tip of the nose (HP(ms.)-II.89).



*tīkṣṇāsana*

***tipakāra-āsana***

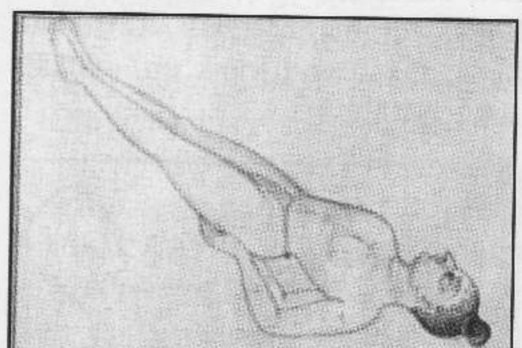
YMS-104 gives an illustration of this *āsana* wherein one spreads the legs as far as possible. Hands are also stretched at the sides.



*tipakāra-āsana*

***tiryaṅ-naukāsana***

Lie on the back. Place both elbows on ground and hands on buttocks. Lift legs pointing toes upwardly (KKH-12, ŚTN-84).



*tiryaṅ-naukāsana*

Cf. *naukāsana*.

***tittirāsana*** or ***tittiryāsana***

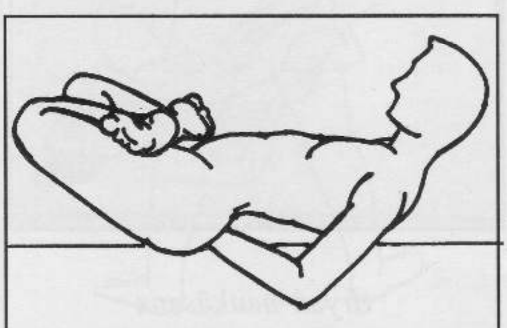
Place hands and forearms up to elbows on ground. Keep thighs and calves together and raise them up from behind. Bring toes up to the shoulders (KKH-34, ŚTN-29).



*tittirāsana* or *tittiryāsana*

***tolāṅgulāsana***

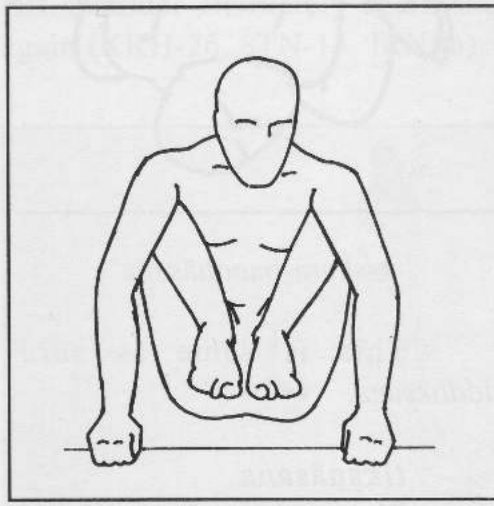
Assume *padmāsana*. Lie on the back. Form fists and insert the fists under the buttocks. Put all the body weight on fists. Raise the knees, head and trunk up (PYP-II.41, SVY-42).



*tolāṅgulāsana*

***tolāsana***

Sit in squatting position with feet together, knees pressing the armpits. Place both hands on ground and raise the body up (SVY-55).



*tolāsana*

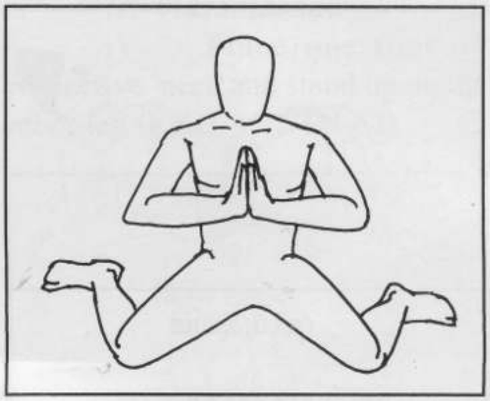
This is also called *ḍolāsana*.

***traipatha-āsana***

Mentioned in BrNPu but the technique is not available.

***trikoṇāsana***

i) Sit with both heels placed by sides of buttocks. Spread the feet as far as possible from buttocks with toes pointing sidewards (SVY-27,p.350, ŚYK-99).

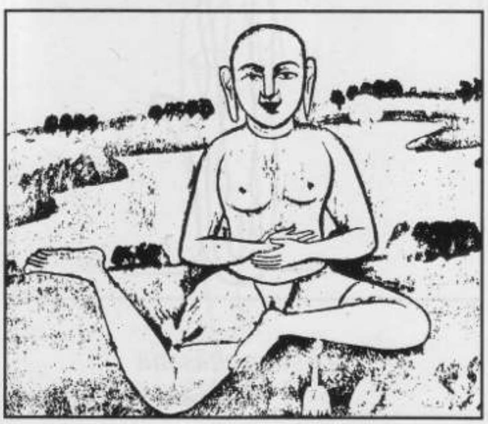


*trikoṇāsana*-i

This is also called *pūrṇa-pāda-trikoṇāsana.*

When only one leg is spread, it is called *ardha-trikoṇāsana* which is known as *trikoṇāsana*-ii in YAs-21.

ii) YAs-21 requires only one foot to be spread away from the buttock and the other foot placed near the genital.



*trikoṇāsana*-ii

This is also called *ardha-trikoṇāsana* (ŚYK-99).

Also see *dakṣiṇa-pāda-trikoṇāsana* and *vāma-pāda-trikoṇāsana.*

iii) KT-II.46,p.246 describe it as sitting with feet and buttocks on ground, placing both elbows on respective knees and head resting on palms.



*trikoṇāsana*-iii

This is called *pūrṇa-trikoṇāsana* by SCA-48.

When the head is resting on right palm, it is *vāma-trikoṇāsana.* Other hand is resting on the knee.

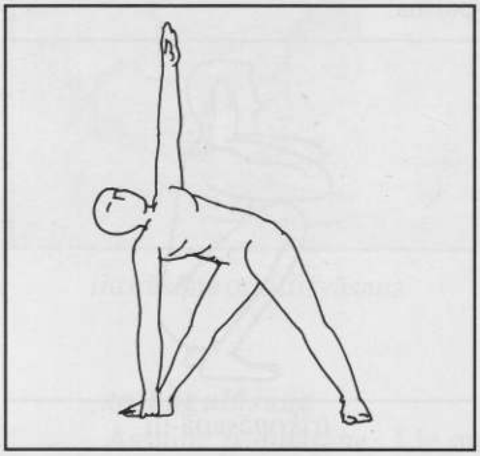
And when head is resting on left palm and other hand rests on the knee, it is called *dakṣiṇa-trikoṇāsana* (SCA-48, ŚYK-99).

iv) YRah(N)-II.20 mentions that there are varieties of *koṇāsanas* but does not name any.

The editor of the text gives six varieties of *koṇāsana* and provides

an illustration of *trikoṇāsana* technique of which is as under:

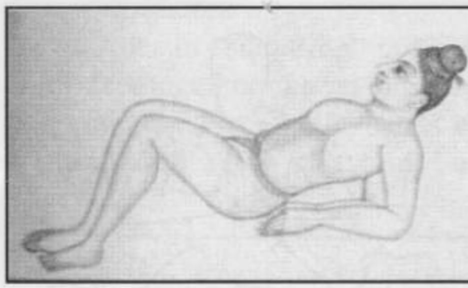
Stand with feet well spread apart. Lower the right hand by turning shoulder perpendicular to body while bending at the waist. Touch right toes with right hand and stretch left hand pointing upwards. Turn face also upwards.



*trikoṇāsana*-iv

***trikūṭāsana***

Lie supine and place soles of feet on ground with knees slightly bent. Rest the body on both elbows and raise the back (and head) upwards (KKH-9, ŚTN-21).



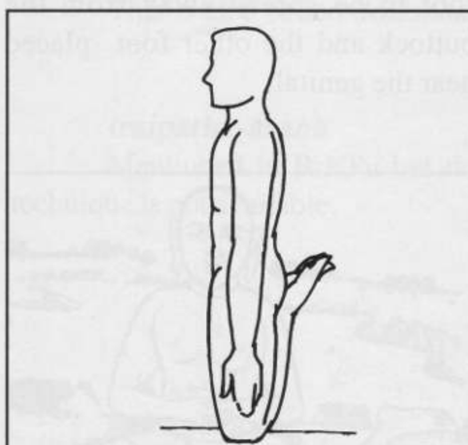
*trikūṭāsana*

***tri-pathāsana***

Mentioned in NPu-33:114 but the technique is not described.

***tri-stambhāsana***

Stand on both knees placed on ground and heels touching the buttocks (YMP-44, SCA-63, ŚYK-49, KT-II.46,p.247).



*tri-stambhāsana*

This is also called *ūruparvāsana*.

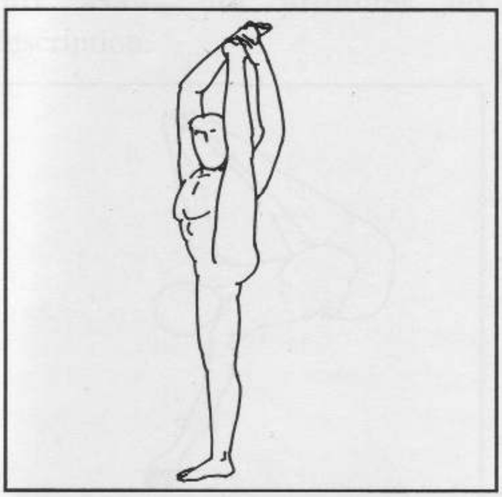
***tri-vikramāsana***

i) Place one foot on respective neck and stand up on the other leg (KKH-81, ŚTN-62).



*tri-vikramāsana*-i

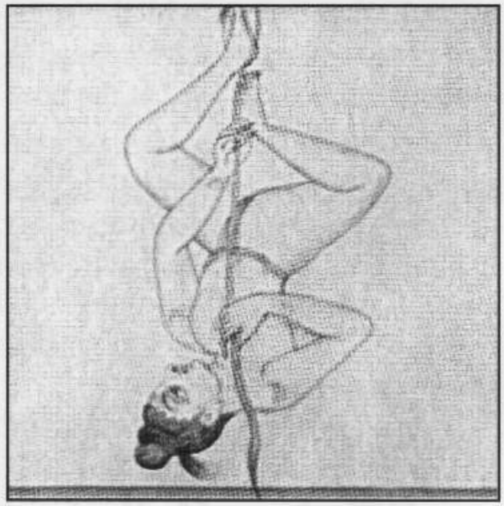
ii) An illustration of *tri-vikramāsana* available in YRah(N)-II.16 shows a leg stretched over the head in front with the help of hands. One stands on other leg.



*tri-vikramāsana*-ii

***tṛṇa-jalaukāsana***

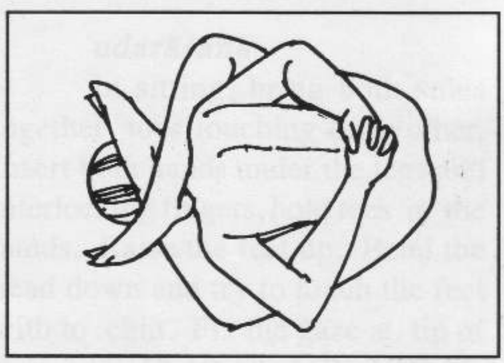
Hold the top of a hanging rope with toes and lower part of the rope with hands and climb up (KKH-101, ŚTN-60).



*tṛṇa-jalaukāsana*

***tryambakāsana***

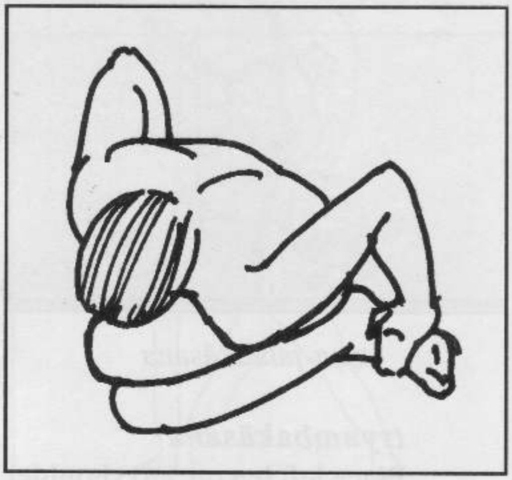
Place left leg on left shoulder and right leg on right shoulder and cross them. Make a finger-lock and place it at lower back. Close the eyes and place the forehead on ground (HP(ms.)-II.85-87).



*tryambakāsana*

***tūrāsana***

Place right ankle by side of left hip and similarly left ankle by side of right hip. Knees are brought one over the other. Take both hands over the back and hold the toes. Bend forward and touch forehead to knee and direct the gaze at the nose (HP(ms.)-II.47, ANa-51).



*tūrāsana*

***tuṣakāi-āsana***

Illustration of this *āsana* in NS-80 may be explained as below:

Sit on floor with left leg bent at the knee and left heel pressing the perineum. Right leg is stretched like a stick on ground. Hands are at the chest.



*tuṣakāi-āsana*

# U

***uccīrṣaka-āsana***

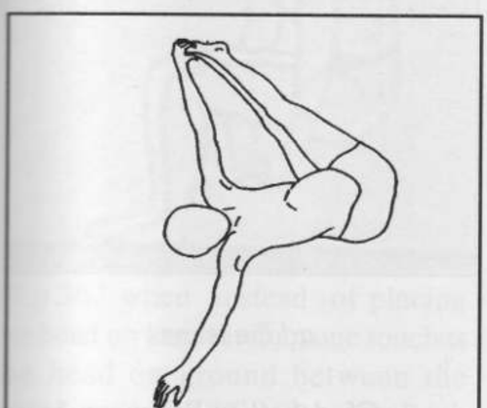
While sitting, place each foot in respective armpit alternately and hold it with respective arm. Other knee is bent and kept vertically (KKH-65, ŚTN-48).



*uccīrṣaka-āsana*

***udara-parivṛtti***

YRah(N)-II.17 mentions of this *āsana* but provides no description.



*udara-parivṛtti*

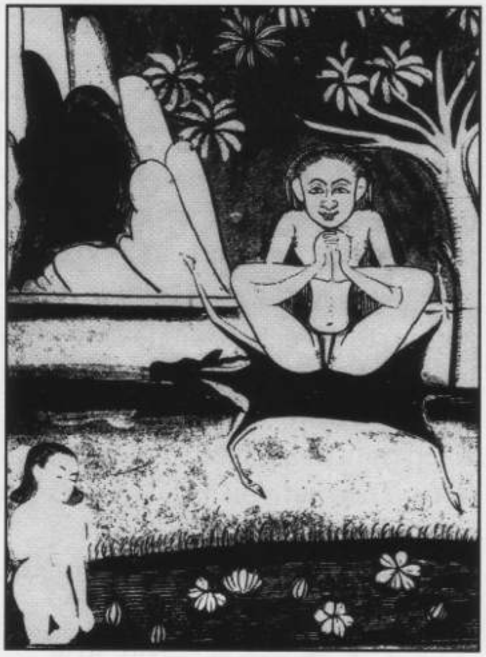
The editor of this text illustrates this *āsana* under the title of *jaṭhara(udara)-parivṛtti* technique of which is narrated below:

Lie on the ground. Raise both legs up to 90-degree angle and catch hold of big toes with left hand and turn legs towards left on the floor. Keep right hand in cross-position on floor. Then turn the face towards the right.

This may be practised on the other side also.

***udarāsana***

In sitting, bring both soles together, toes touching each other. Insert both hands under the legs and interlocking fingers, hold toes in the hands. Raise the feet up. Bend the head down and try to touch the feet with to chin. Fix the gaze at tip of the nose (JP-60-62, MPu-VIII.21, JP(L)-4).



*udarāsana*

It is similar to *vibhūṣāsana*.

Cf. *gopī-candāsana*-i.

According to MPu-VIII.21 there are seventeen varieties of this *āsana* among which four are recommended for sturdy bodybuilders but which are those are not described.

**udāsīnatāsana**

Take a comfortable sitting position by folding the legs. Place an elbow on the respective thigh and rest the head on the palm (YAs-7)



*udāsīnatāsana*

**uḍḍānāsana**

Bind both hands together under the thighs. Hop in and out through the hands (ŚTN-119).

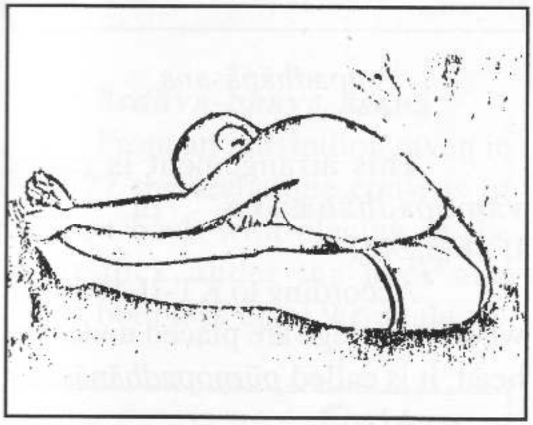


*uḍḍānāsana*

Cf. *deha(li)-ullaṅghana-āsana* of KKH-86.

### ugrāsana

i) Stretch both legs fully keeping them a little apart on ground. Catch hold of the respective toes with hooks of forefingers. Bend forward and rest the forehead on knees (ŚS-III.92).



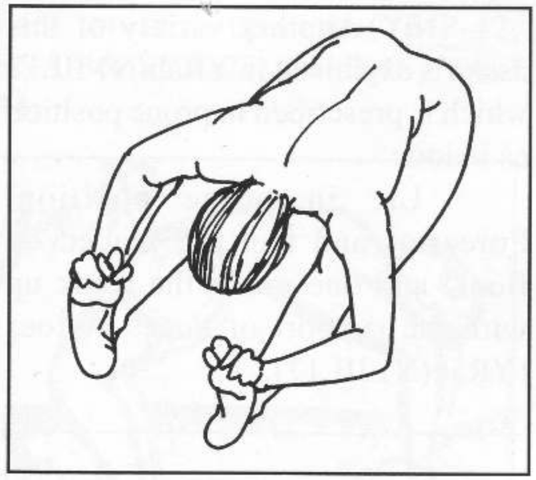
*ugrāsana*-i

It is a synonym for *paścimatāna.*

It is called *kandorakāsana* in HP(ms.)-II.70.

It has similarity with *ghorāsana* of HP(ms.)-II.100.

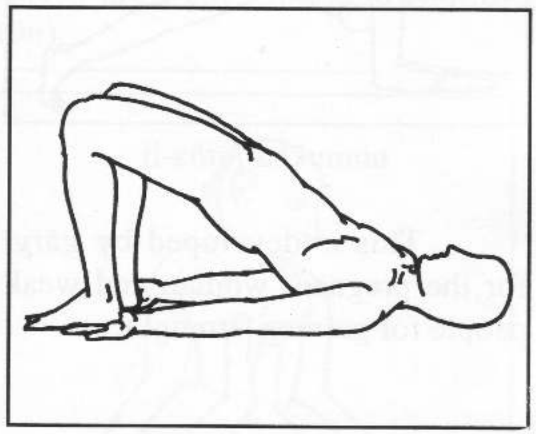
ii) According to SVY-49,p.367 when instead of placing the head on knees, when one touches the head on ground between the knees, it is called *ugrāsana*, which forms a variety of *paścima-tāna*.



*ugrāsana*-ii

### unmukha-pīṭha

i) Lie in supine position. Fold and raise the knees. Place palms on floor and raise the trunk also up (YRah(N)-III.18).

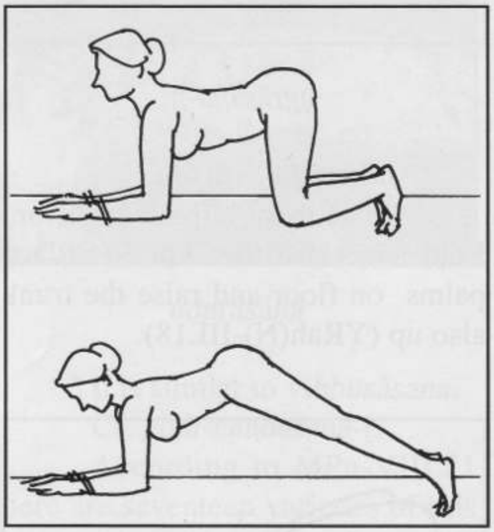


*unmukha-pīṭha*-i

This is same as *dhātrāsana* and *dvi-pāda-pīṭha* and its counter pose is considered to be *unmukha-pīṭha*-ii.

ii) Another variety of this *āsana* is explained in YRah(N)-III.17 which is prescribed in prone position as below:

Lie in prone position. Forearms and feet are placed on floor and one raises the trunk up with the support of knees or toes (YRah(N)-III.17).



*unmukha-pīṭha*-ii

This is developed by *gārgī* for the pregnant woman and weak people for gaining strength.

***upadhānāsana***

Lie on the back with one leg stretched out and other placed under the head like a pillow (SVY-46, SCA-74, YMP-45, YAs-106).



*upadhānāsana*

This arrangement is called *vāmopadhānāsana* in KT-II.46,p.248.

According to KT-II.46,p.248 when both legs are placed under the head, it is called *pūrṇopadhānāsana*.

Also see *dakṣiṇopadhānāsana*.

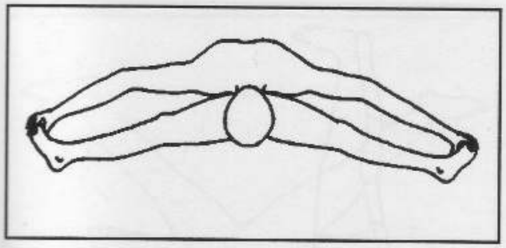
*upadhāna* means pillow.

Cf. *vyāghrāsana*-i.

***upaviṣṭa-koṇāsana***

A variety of *koṇāsana* mentioned by the editor of YRah(N)-II.20 illustration of which is narrated below:

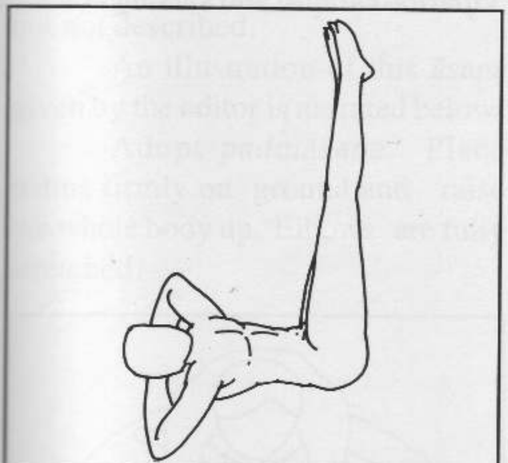
Sit on ground with legs extended. Firmly hold the toes with respective hands. Spread the legs sidewards as far apart as possible. Bend the head forward and touch the floor with the head.



*upaviṣṭa-koṇāsana*

**ūrdhva-bhava-āsana**

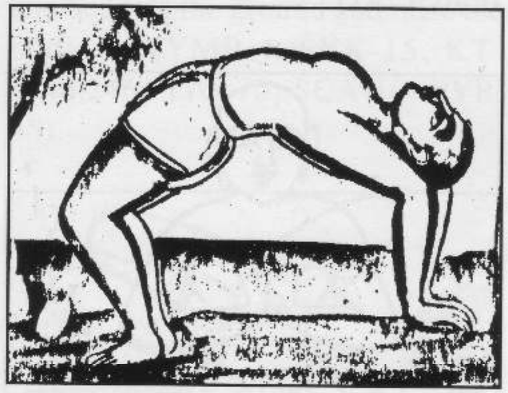
From an illustration given in JP(L)-77 the technique consists of lying on back with placing of the finger-lock under the neck and raising both legs up to 90º angle.



*ūrdhva-bhava-āsana*

**ūrdhva-dhanur(ṣ)āsana**

While standing, bend the body backwards and touch hands on ground forming an arch of the back. Face too turns upwards (YMP-42, SCA-36, ŚYK-27, KT-II.46, YAs-34).



*ūrdhva-dhanur(ṣ)āsana*

**ūrdhva-kamalāsana**

Bring both heels close to the navel pointing toes upwards. Place hands on the respective knees. Knees are kept separated (YMS-106).

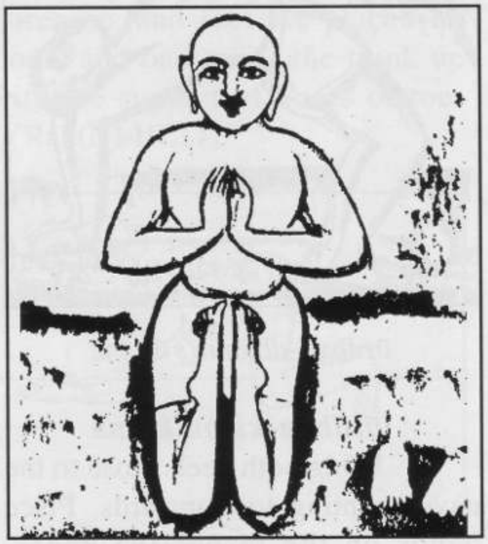


*ūrdhva-kamalāsana*

It is same as *kanda-pīḍāsana*-i.

***ūrdhva-kanda-pīḍanāsana***

Place both heels at the navel and bring both knees together (KT-II.46,p.247).



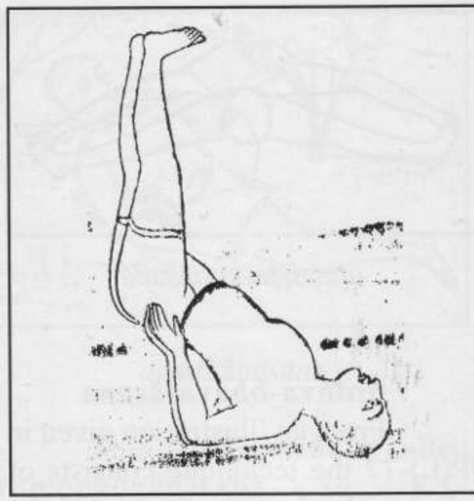
*ūrdhva-kanda-pīḍanāsana*

It is the same as *kanda-pīḍāsana*-iii.

Description of *kanda-pīḍanāsana*-iii and *ūrdhva-kanda-pīḍanāsana* appearing in KT-II.46,p.247 is identical.

***ūrdhva-karaṇa-kriyā***

Lie in supine position. Raise both legs and bottoms up. Support the hips with the hands (JT-III.81).



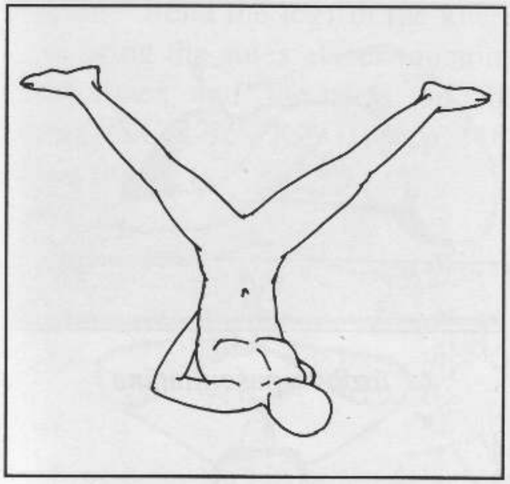
*ūrdhva-karaṇa-kriyā*

This has similarity with *viparīta-karaṇī*-i and *sarvāṅgāsana*-i.

***ūrdhva-koṇāsana***

Mentioned as one of the several varieties of *koṇāsana* by the editor of YRah(N)-II.20 illustration of which is described below:

Adopt supine position. Raise legs and bottoms up. Support the hips with hands. Spread legs sidewards as far as possible assuming a triangular form.



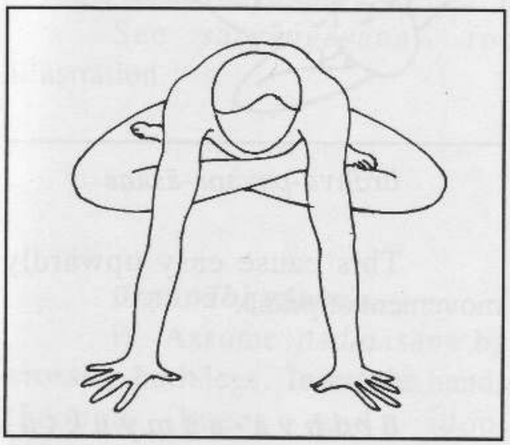
ūrdhva-koṇāsana

***ūrdhva-kukkuṭāsana***

Mentioned in YRah(N)-II.17 but not described.

An illustration of this *āsana* given by the editor is narrated below:

Adopt *padmāsana*. Place palms firmly on ground and raise the whole body up. Elbows are fully stretched.

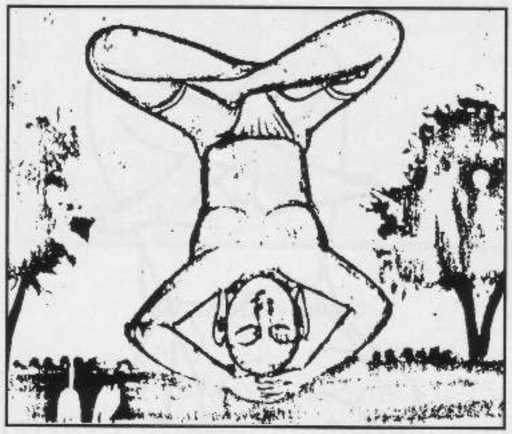


ūrdhva-kukkuṭāsana

Cf. *vaiśākhī-āsana.*

***ūrdhva-padmāsana***

i) First sit in *ardha-padmāsana*. Then place the elbows and head on the ground and raise the body up (YMP-4, ŚYK-15, KT-II.46,246, YAs-70, SCA-19, PYP-35).



ūrdhva-padmāsana-i

Though SCA-19 requires *ardha-padmāsana* but it illustrates *padmāsana* in this posture.

SVY-37,p.358 suggests to assume *padmāsana* in the final position and calls it *utthita-ūrdhva-padmāsana*.

ii) Accodring to KT-II.46,p.244 there is a slight variation in this posture. Adopt *ardha-padmāsana*. Then put the head on ground with shoulders also touching the gound. Raise both legs up. Support the hips with hands.

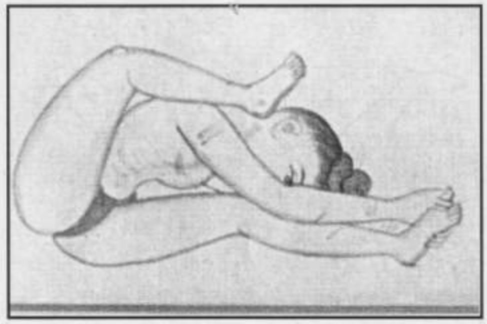


*ūrdhva-padmāsana*-ii

Cf. *sarvāṅgāsana*-ii.

***ūrdhva-paścimatāna***

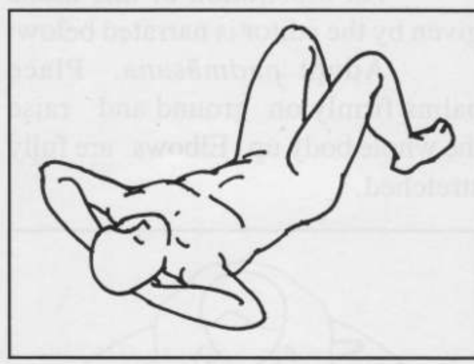
Take a long sitting position. Place one foot behind the neck. Bend forward and touch the forehead to the knee of the extended leg (KKH-50, ŚTN-108).



*ūrdhva-paścimatāna*

***ūrdhva-pavana-āsana***

Lie in supine position. Fold both legs at the knees and bring the feet towards the bottoms. Interlock the fingers and place it under the head (JP-340-341).



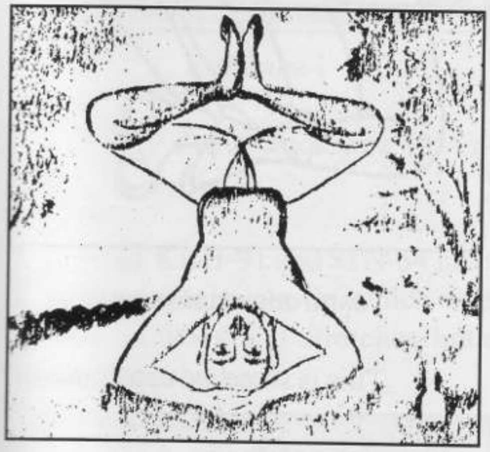
*ūrdhva-pavana-āsana*

This cause easy upwardly movement of *prāṇa*.

***ūrdhva-saṃyukta-pādāsana***

Form a finger-lock and place the head on it. Raise both legs in

the air. Bend the legs in the knees and bring the soles closer touching each other and the heels on the anus (SCA-75, KT-II.46,p.248, YAs-99).



*ūrdhva-saṃyukta-pādāsana*

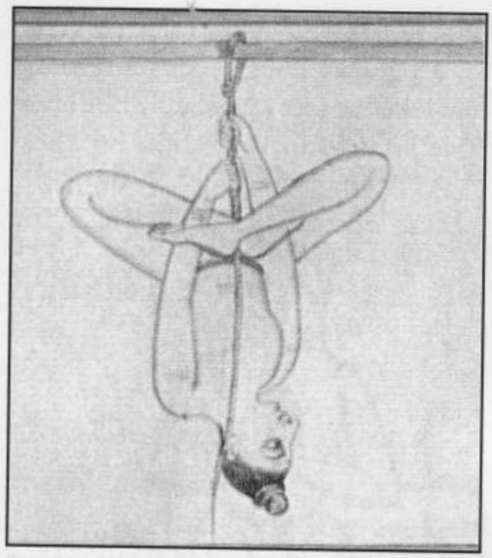
**ūrdhva-sarvāṅgāsana**

Mentioned in ŚYK-73 which is same as *sarvāṅgāsana*-i.

See *sarvāṅgāsana*-i for illustration.

**ūrṇanābhyāsana**

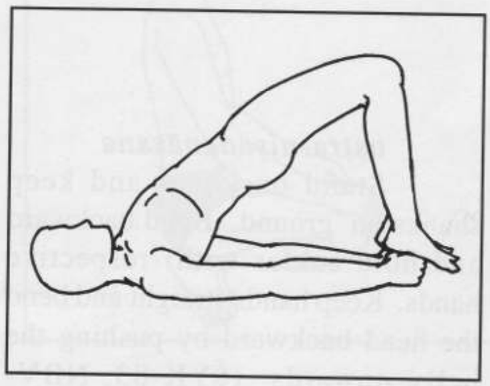
i) Assume *padmāsana* by crossing both legs. Insert the hands through knees and adopt *kukkuṭāsana*. Hold a hanging rope with hands and ascend (KKH-99, ŚTN-49).



*ūrṇanābhyāsana*-i

ii) However, HP(ms.)-II.155 gives a different technique as follows:

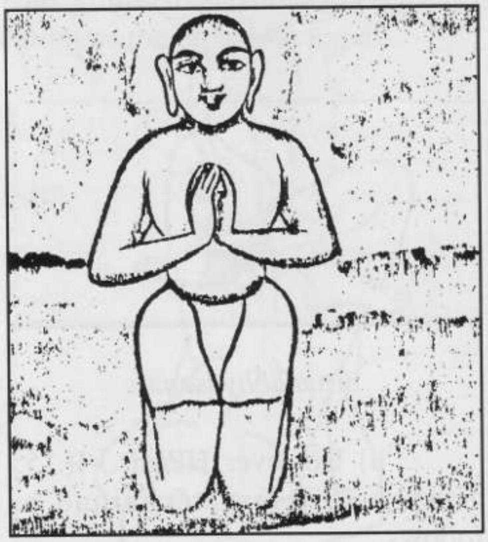
Lie on the back. Extend hands forming fists and place them near the buttocks. Place two feet on fists by bending the knees and raise the body up. Direct the gaze at the nose.



*ūrṇa-nābhyāsana*-ii

***ūruparvāsana***

Place both knees on ground and take the feet against the buttocks. Fold hands in salutation on chest (YAs-103).

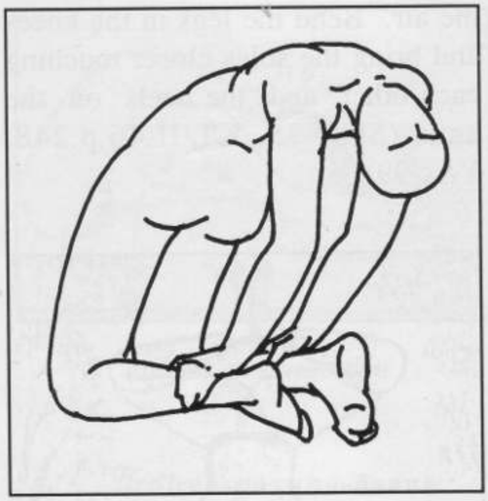


*ūruparvāsana*

This is also known as *tri-stambhāsana*.

***uṣṭra-niṣadanāsana***

Stand on knees and keep shanks on ground. Bend backward and hold ankles with respective hands. Keep hands straight and bend the head backward by pushing the belly upwards (ŚYK-83, NBV-II.46).



*uṣṭra-niṣadanāsana*

This is same as *uṣṭrāsana*-iii.

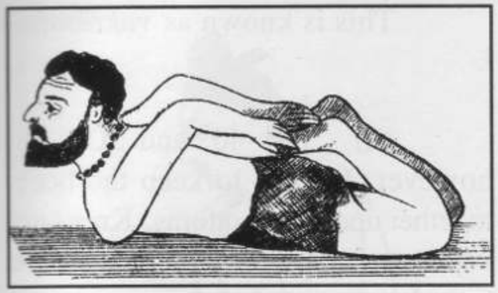
***uṣṭrasādana***

Mentioned in ŚTN-73, KKH-70.

See *aśvāsana* for details.

***uṣṭrāsana***

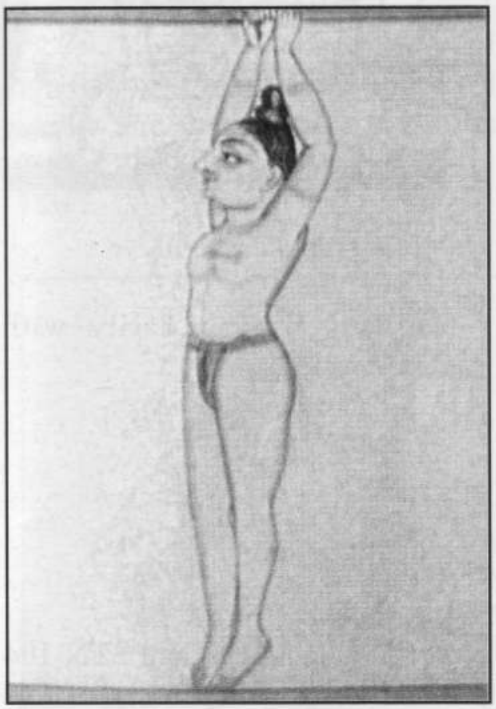
i) In prone lying position fold legs and place them towards the back and hold with hands. Contract the abdomen vigorously. Raise the head and contract the mouth also (GhS-II.41, BrYs-III.48, KT-II.46,p.249, HS-āsana-48, SVY-48,p.366, SCA-86, ŚYK-61, YMP-17).



uṣṭrāsana-i

Cf. *dvi-kakudāsana* (YAs-63).

ii) KKH-91 and ŚTN-54 give a different technique in which one stands on toes and stretches both hands over the head.



uṣṭrāsana-ii

This is same as *tāḍāsana*-i.

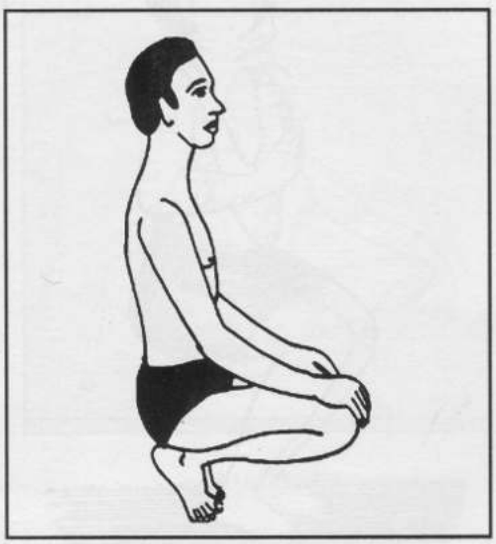
iii) YRah(N)-II.21 mentions this *āsana* but does not explain the technique.

The editor gives an illustration of this *āsana* which is same as *uṣṭra-niṣadanāsana*.

See *uṣṭra-niṣadanāsana* for illustration.

**utkaṭāsana**

i) Place toes on ground and raise the heels up and place the buttocks on them (GhS-II.27, BrYs-III.32, HS-āsana-34, ŚYK-56, SVY-31,p.353, YMP-30, AmŚ-9, HSC-II.46,p.36, JT-II.26, JCM-7170).



*utkaṭāsana*-i

It is same as *aṅguṣṭhāsana*, and *godohikāsana*.

SVY-31,p.353 places the hands on knees while YMP-30 suggests to fold them at the chest.

Cf. *utkaṭikāsana*.

This *āsana* is conducive in practices of *nauli, basti, cakrikarma* (HSC-II.46,p.36) and *jalabasti* (GhS-I.45).

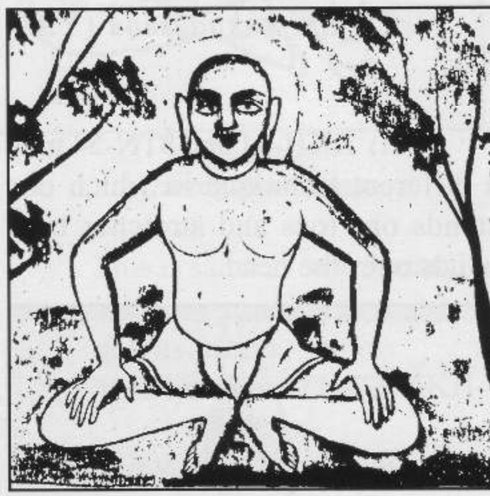
ii) SCA-53, ŚYK-56 and KT-II.46 describe the technique of *utkaṭāsana* with half-knee bent and keeping the trunk upright.



*utkaṭāsana*-ii

This is known as *vakrāsana*-i.

iii) YAs-40 and SCA-78, however, require to keep the heels together under the bottoms. Knees are kept separated sideward. One sits on toes also separated.

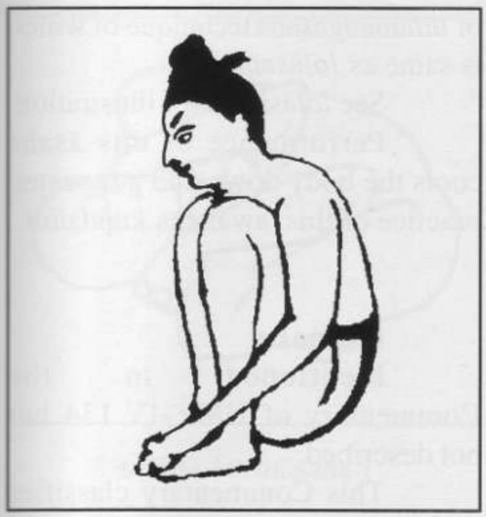


*utkaṭāsana*-iii

This has similarity with *paṅkajāsana*-i.

Cf. *kanthaḍī-āsana.*

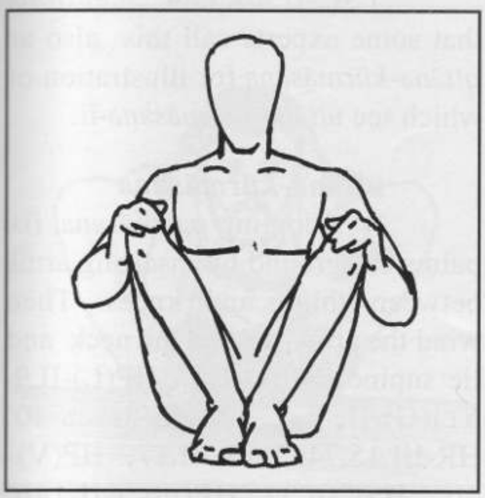
iv) KKH-109 and ŚTN-104 provide a different variety of this posture wherein one sits on ground with both feet together and knees raised up upto the ears.



*utkaṭāsana*-iv

### *utkaṭikā-āsana*

One sits on ground with knees folded and projected forward. Heels and toes touch the ground (SnS, AHAI-p.12, YP-XV.70-71, HMY-IV.132).



*utkaṭikā-āsana*

When heels are raised and one sits only on toes, it is called *godohikā-āsana* by HMY-IV.132.

### *utpādatala-āsana*

Mentioned in HR-III.14 but not described.

### *utphālaka-āsana*

Mentioned in HR-III.15 but not described.

### *utpīḍāsana*

Bring separated heels up while sitting on toes and lowering the buttocks at the level of the knees (ŚTN-53, KKH-75).

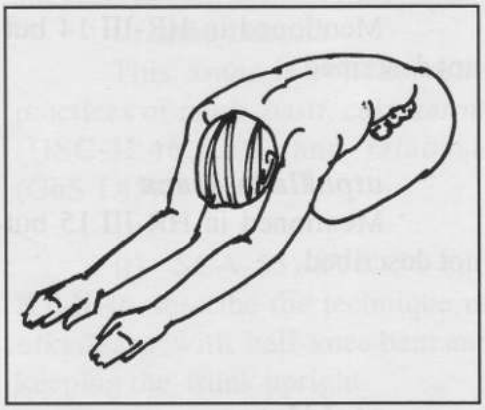


*utpīḍāsana*

This has some similarity with *utkaṭāsana*-iii.

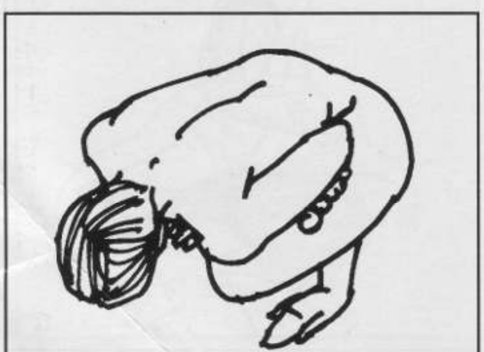
***uttamāṅgāsana***

i) Adopt *padmāsana*. Place elbows and hands on ground in front. Then bend the head on ground (SCA-85, ŚYK-66).



*uttamāṅgāsana*-i

ii) RY-23:46, V-p.884-885 give a different variety of this posture wherein one adopts *kukkuṭāsana*-i and then bends the hands at the elbows to bend the head on ground.



*uttamāṅgāsana*-ii

iii) According to KT-II.46,p.249 there is another variation of *uttamāṅgāsana* technique of which is same as *lolāsana*-i.

See *lolāsana*-i for illustration.

Performance of this *āsana* cools the body down and a repeated practice of this awakens *kuṇḍalinī*.

***uttānaka***

Mentioned in the Commentary of HMY-IV.134 but not described.

This Commentary classifies all the *āsanas* in three groups, namely, *uttānaka, pārśvaśāyī* and *naiṣadhika* practice of which overcomes suffering and brings about bliss.

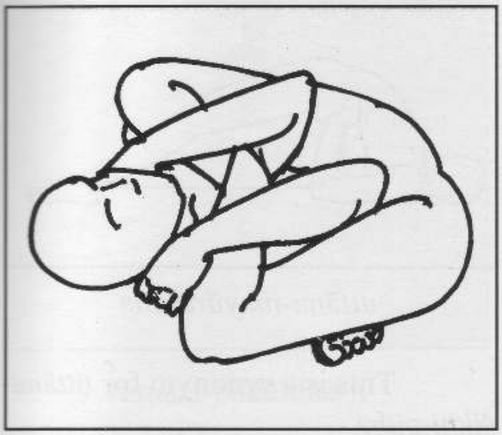
***uttāna-kukkuṭāsana***

A synonym for *uttāna-kūrmāsana* (YSC-II.46,p.84).

YSC-II.46,p.84 mentions that some experts call this also as *uttāna-kūrmāsana* for illustration of which see *uttāna-kūrmāsana*-ii.

***uttāna-kūrmāsana***

i) Adopting *padmāsana*, fix palms on ground by inserting arms between thighs and knees. Then wind the arms around the neck and lie supine (HP(k)-I.24, HP(L)-II.9, Yci(G)-II, TśU-42, HS-āsana-40, HR-III.15,74, YuB-VI.17, HP(V)-40, HSC-p.32, HP(ms.)-II.146, YRah(N)-II.16).



*uttāna-kūrmāsana*-i

ii) Alternatively one holds this position in sitting instead of lying on the back (GhS-II.33, SVY-44,p.364, ANi, KKH-19, SCA-77, ŚYK-54, YMP-15, A-6, BrYs-III.40, HPD-3, Yci(ś)-76, ŚTN-85, YSC-II.46,p.84 YRP-p.3, JT-I.24).



*uttāna-kūrmāsana*-ii

This is *kūrmāsana*-vii (YAs-105).

According to some experts, this is also known as *uttāna-kukkuṭāsana* (YSC-II.46,p.84).

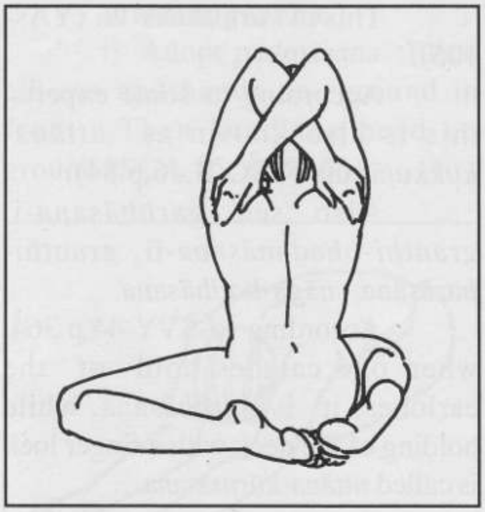
Also see *garbhāsana*-i, *granthi-bhedanāsana*-ii, *granthi-harāsana, nāga-bodhāsana.*

According to SVY-44,p.364, when one catches hold of the earlobes, it is *garbhāsana,* while holding of the neck with a finger lock is called *uttāna-kūrmāsana.*

iii) According to KT-II.46,p.247 *garbhāsana*-v is also called *uttāna-kūrmāsana* for illustration of which see *garbhāsana*-v.

**uttāna-maṇḍūkāsana**

Place both soles under the buttocks, big toes touching each other and knees kept wide apart. Hold the head by elbows and remain steady (GhS-II.35, BrYs-III.41, HS-āsana-42, ŚYK-58, SCA-81).



*uttāna-maṇḍūkāsana*

Cf. *maṇḍūkāsana*-i.

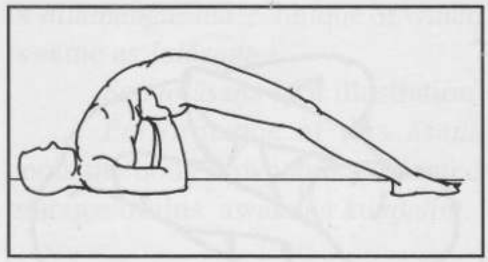
SCA-81 and ŚYK-58 are particular about placing of left hand first followed by placing of right hand behind the head.

***uttāna-mayūrāsana***

Mentioned in YRah(N)-I.50 but not described.

The illustration of this *āsana* given by the editor may be described as under:

Lie supine. Raise the buttocks up and support them with hands placed at the waist. Elbows bear the weight of the body. Chin presses at the throat.

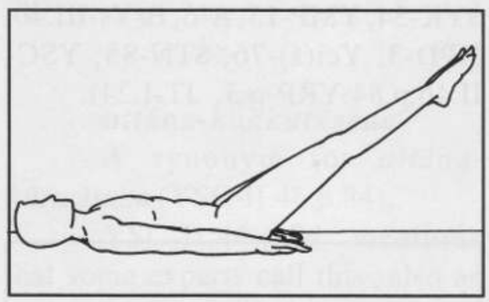


*uttāna-mayūrāsana*

This is a synonym for *uttāna-śikhi-pīṭha.*

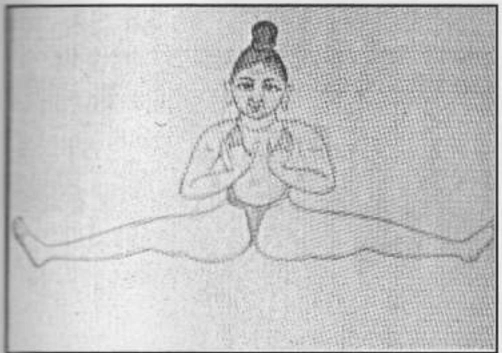
***uttāna-pādāsana***

i) Lie supine. Raise both legs up and hold the position (ŚYK-94).



*uttāna-pādāsana*-i

ii) ŚTN-74 gives another technique in which both legs are stretched and spread wide apart to the sides while sitting on the ground.

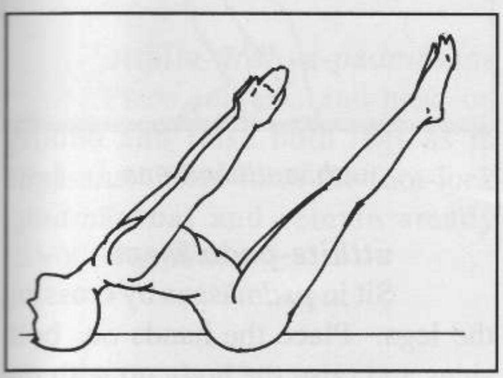


*uttāna-pādāsana*-ii

iii) YRah(N)-I.51 refers to this *āsana* without giving any technique.

The editor of this text illustrates it which is narrated below:

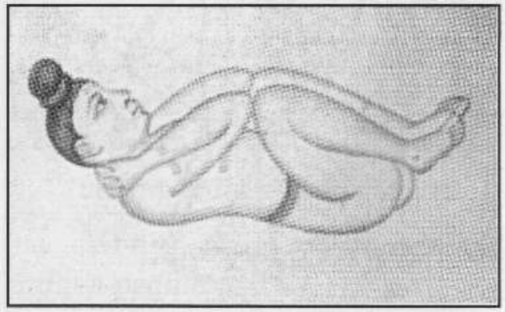
Lie in supine position. Raise legs and hands upward in slenting position. Raise the chest by bending the back and place the top of the head on floor.



*uttāna-pādāsana*-iii

***uttānāsana***

i) Lie on the back. Bend and bring both knees together on to the navel. Interlock the fingers and hold the neck. Swing back and forth (ŚTN-2).

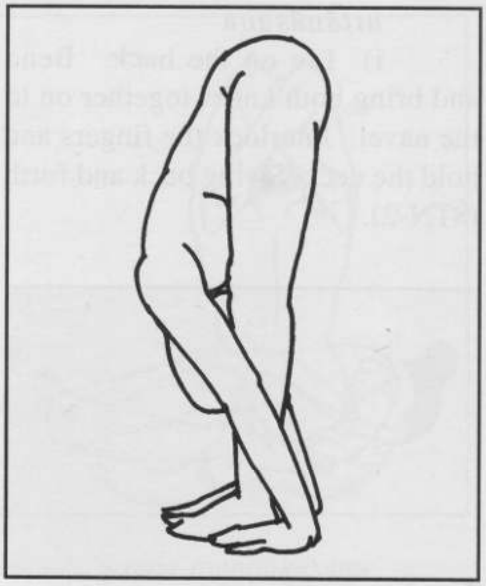


*uttānāsana*-i

ii) A reference to this *āsana* appears in YRah(N)-III.23 which is not described.

The editor of this text provides an illustration, which may be described as follows:

Stand on feet and then bend the head forward. Bring the head to touch the knees. Hands touch the heels.



*uttānāsana*-ii

YRah(N)-III.23 cautions pregnant woman against the practice of *uttānāsana*.

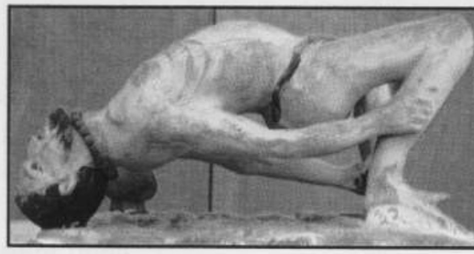
**uttāna-śikhi-pīṭha**

A synonym for *uttāna-mayūrāsana* mentioned in YRah(N)-II.23 but not described.

See *uttāna-mayūrāsana* for illustration.

**utthānodara-āsana**

Lie supine. Bend both legs in the knees and keep the feet apart. By bending at the knees hold legs at ankles with respective hands. Raise the trunk and make an arch of the back. Keep the feet and head on ground (JCM-7184).



*utthānodara-āsana*

**utthānotthānāsana**

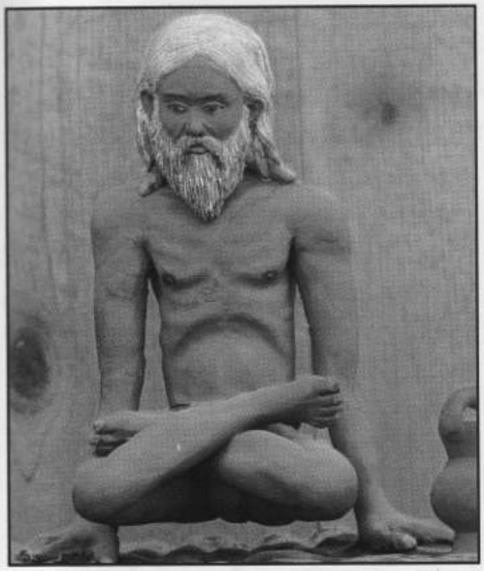
Sit down and stand up repeatedly (ŚTN-106, KKH-82).



*utthānotthānāsana*

**utthita-padmāsana**

Sit in *padmāsana* by crossing the legs. Place the hands on both sides and raise the body up with the support of hands (SVY-13,p.337).



*utthita-padmāsana*

This is also called *kukkuṭāsana*-ii, *lolāsana*-i, *dolāsana*, *cañcalāsana*.

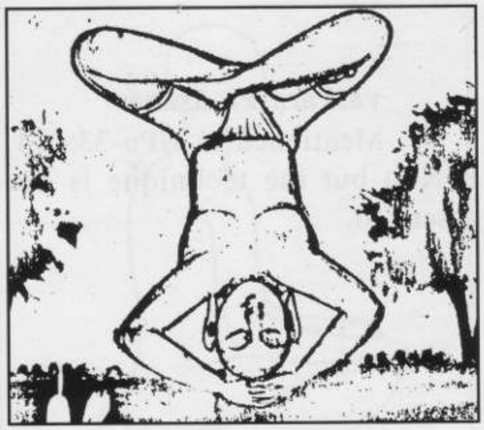
***utthitāsana***

A synonym for *pañjhāsana* (YAs-10).

See *ghanāsana* for illustration. Also see *pañjhāsana*.

***utthita-ūrdhva-padmāsana***

Place elbows and head on ground and raise both legs as in *śīrṣāsana*. Then form the foot-lock (*padmāsana*) and remain steady (SVY-37,p.358).

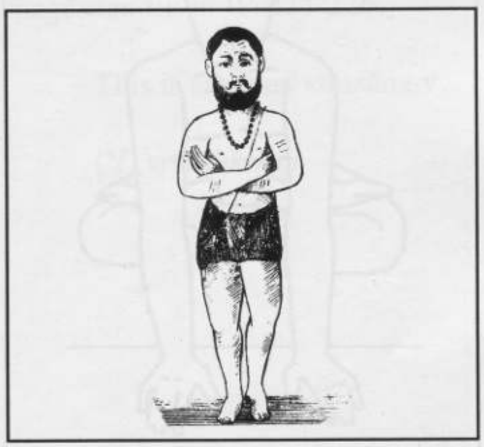


*utthita-ūrdhva-padmāsana*

This is also known as *ūrdhva-padmāsana*-i.

***utthita-vivekāsana***

Stand straight, cross the forearms on the chest and remain steady (SCA-40, KT-II.36,p.244, ŚYK-30).



*utthita-vivekāsana*

According to ŚYK-30 this is a variation of *sthiti-vikekāsana*.

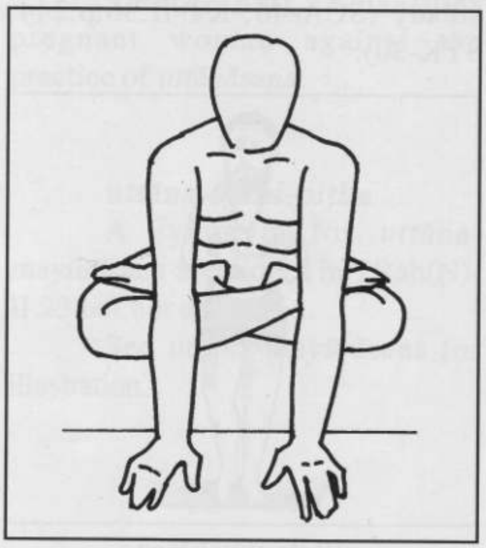
# V

**vaikarṇika-āsana**

Mentioned in NPu-33:114, BrNPu but the technique is not described.

**vaiśākhī-āsana**

Assume *padmāsana*. Place hands on ground in front. Raise the body up with knees placed on elbows. Direct the gaze between eyebrows (HP(ms.)-II.123).



*vaiśākhī-āsana*

Cf. *utthita-padmāsana*, *lolāsana-i*, *ūrdhva-kukkuṭāsana*.

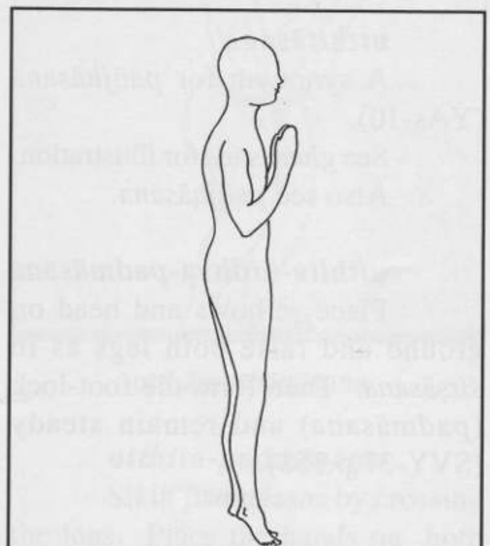
**vaiṣṇava-āsana**

MnL-IX.25 puts *nṛsiṃha*, *garuḍa* and *nāga āsanas* in this group of *vaiṣṇava-āsanas*.

This text makes 5 groups of various *āsanas*, namely, *brāhma*, *vaiṣṇava*, *raudra*, *śākta* and *śaiva* (MnL-IX.24-26).

**vaiśyāsana**

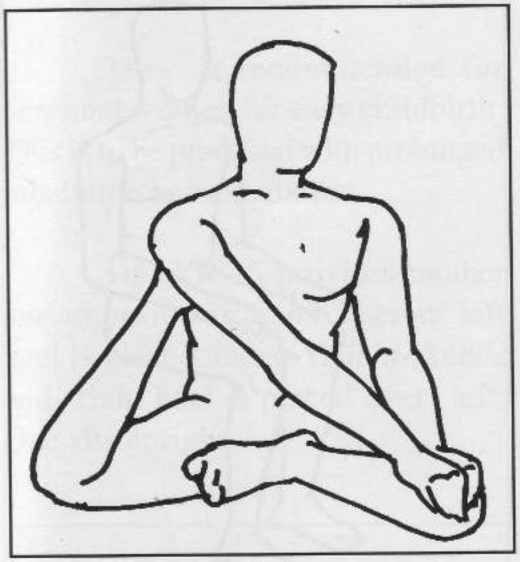
Stand on toes and fold hands on the chest in salutation (RY-24:34).



*vaiśyāsana*

***vaitāla-āsana***

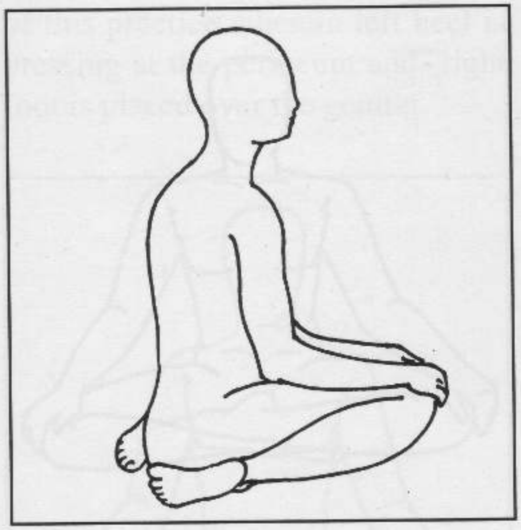
Press left heel at anus. Then place right knee near the left toes and right foot in the right armpit. Keep hands on left knee and direct the gaze at the tip of the nose (HP(ms.)-II.109).



*vaitāla-āsana*

***vajrāsana***

i) Bend both legs in knees and place both feet on either side of the buttocks (GhS-II.12, HS-āsana-20, BrYs-III.14, SVY-16, NPu-33-112, BrNPu, YMP-27, YB-90, YśU-I.111-112, HR-III.9).



*vajrāsana*-i

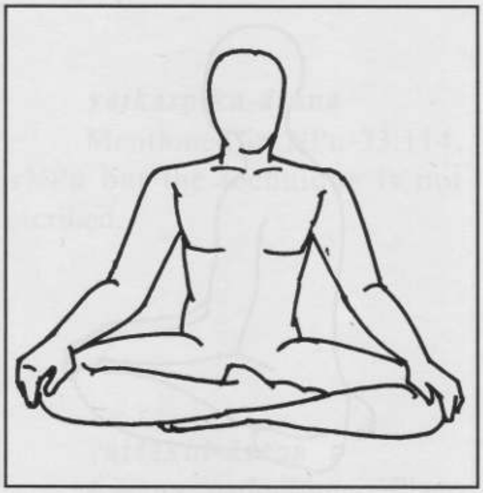
This has close similarity with *dhīrāsana, gandharvāsana* and *yakṣāsana*-ii.

It is described under *bhagāsana*-iii in JP-223-226.

This is same as *vīrasāna*-v.

Cf. *vṛṣabhāsana.*

ii) Place left heel over the genital and right heel over left (ANa-44, AR-XII.1934).

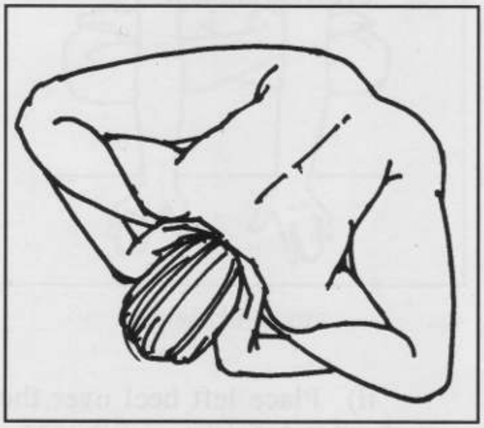


*vajrāsana*-ii

This is also called *siddhāsana*-ii.

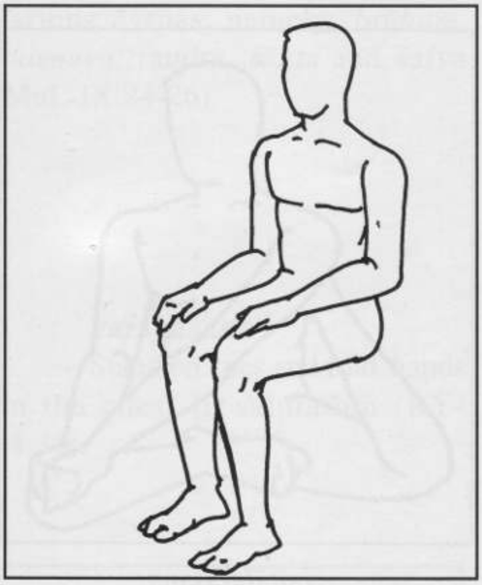
iii) PVS-247-249 describes a different technique of *vajrāsana.*

Sit in simple cross legged position. Insert both hands through calves and thighs and hold the neck with hands. Put the head on ground.



*vajrāsana*-iii

iv) GoP-I.56:4-5, HP(k)-III.110, YKU-I.6,48-49 suggest pressing of *kanda* with heels by firmly holding the feet with hands. This is helpful in arousal of *kuṇḍalinī.*

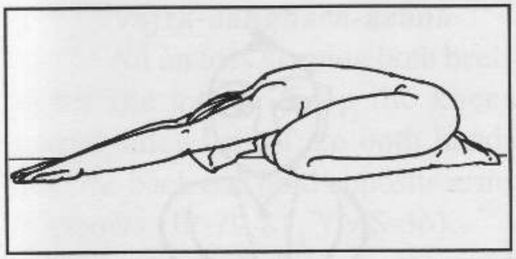


*vajrāsana*-iv

YKU-I.6 suggests to place the left heel first at *kanda.*

v) YRah(N)-I.73,III.10 makes a mention of *vajrāsana* but does not describe it.

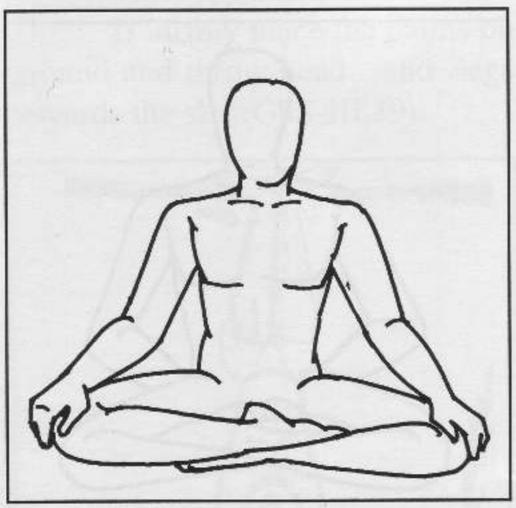
The editor of the text provides an illustration of this *āsana* wherein one sits on heels with knees folded. Then one bends the head forward and touches the head on ground. Hands are stretched over the floor in front.



*vajrāsana*-v

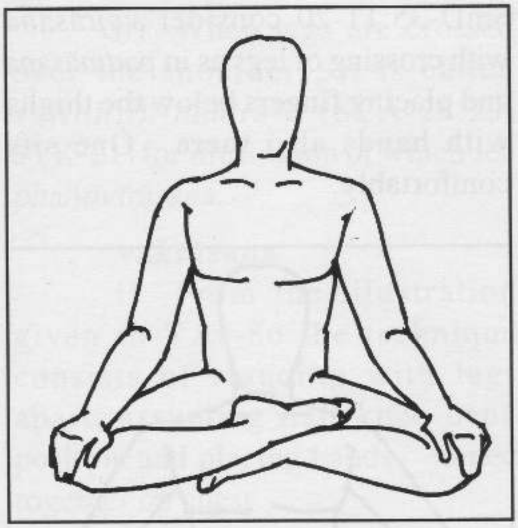
This is recommended for pregnant women for easy childbirth. This is to be practised with prolonged inhalation and exhalation.

via) YR-15 provides another variation of *vajrāsana* wherein left heel is placed above *(nābhi-)kanda* and right heel is placed over left. One sits upright.



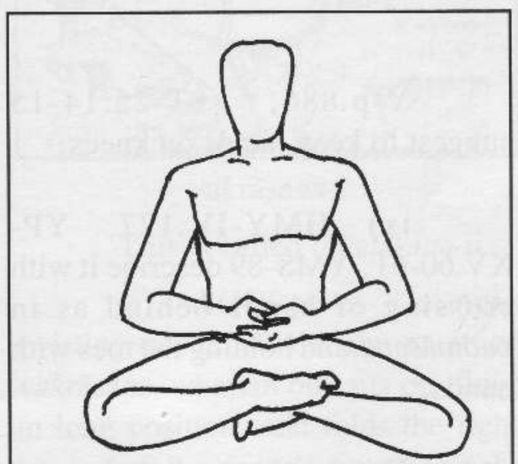
*vajrāsana*-via

vib) NL-IV.83, KKH-108, ŚTN-68, Jn-VI.94-99, JT-I.37, YR-15, GŚ(ms.)-16 give another variety of this practice wherein left heel is pressing at the perineum and right foot is placed over the genital.

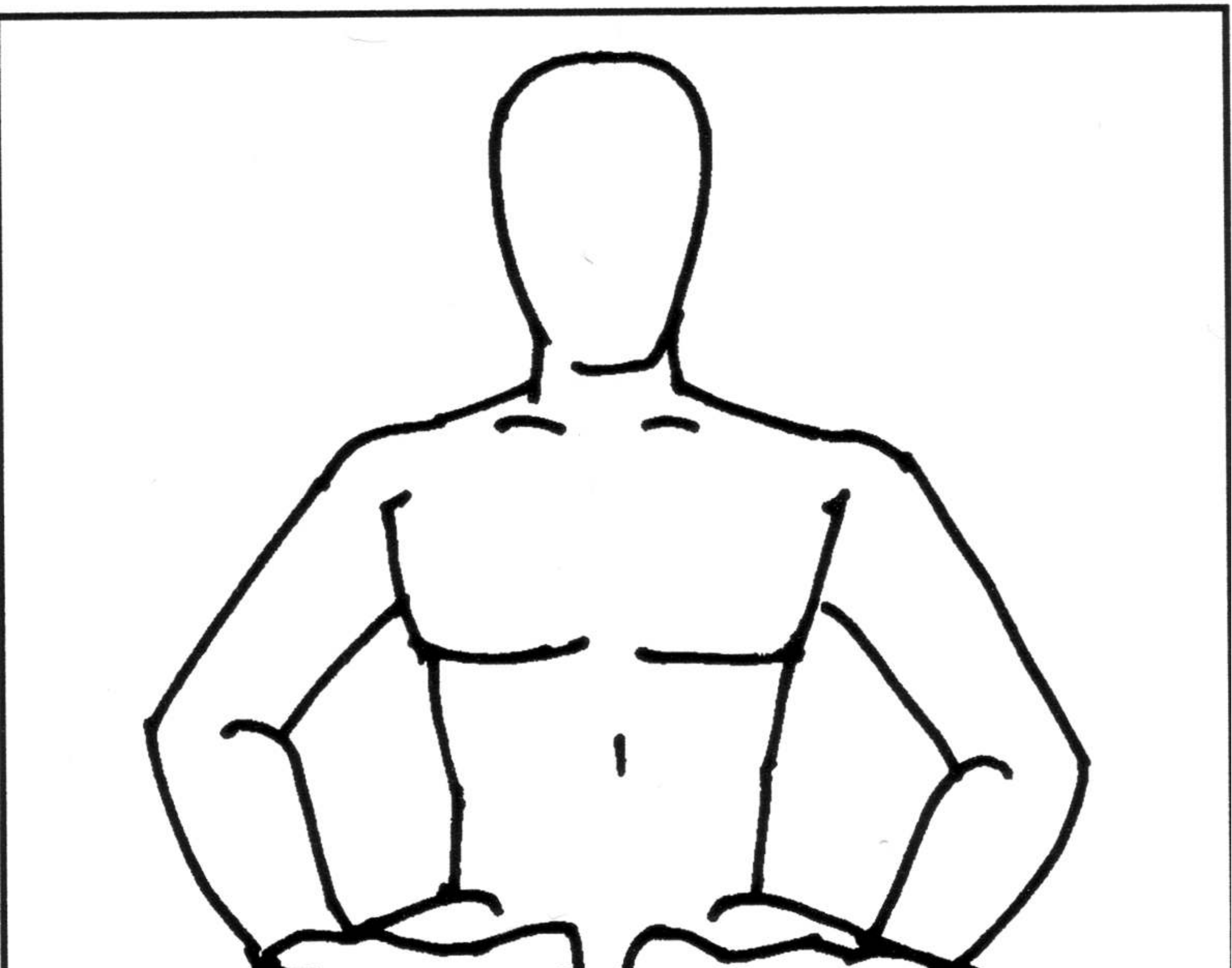


*vajrāsana*-vib

vii) YSC-II.46,p.85-86 describes *vajrāsana* with left heel set at the anus. Other heel presses the perineum. Right hand is placed on the left.



*vajrāsana*-vii

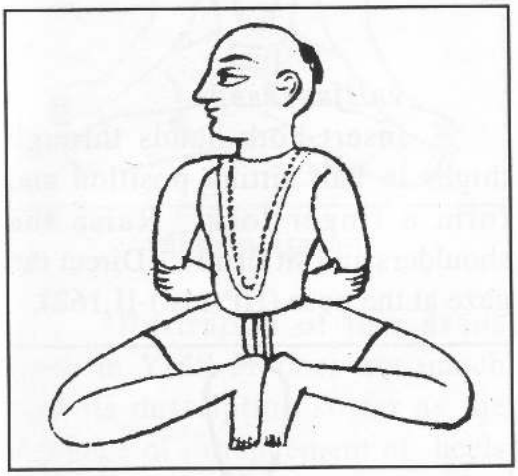


*vajrāsana*-viii

226 ŚT 25.14-15

**vajra-saṅghāra-āsana**

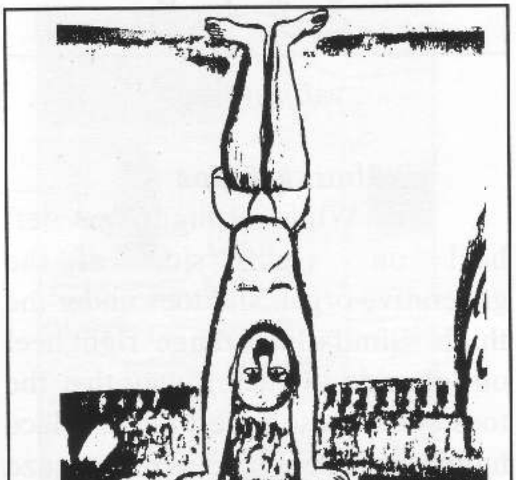
Sit on toes keeping both heels under the anus. Keep the knees spread sideward. Take both hands over the back and hold opposite arms at elbows (JP-79-81, YMS-36).



*vajra-saṅghāra-āsana*

**vajrol(ṇ)ī-mudrā**

i) Firmly place the palms on ground and throw head and legs towards the sky (GhS-III.39).



*vajrol(ṇ)ī-mudrā-i*

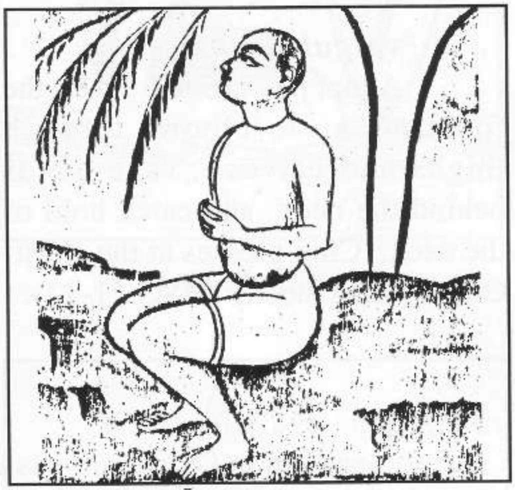
This is called *vṛkṣāsana*-iv (YAs-46), *mukta-hasta-vṛkṣāsana*-ii.

This awakens *kuṇḍalinī* and one lives long.

ii) When legs are crossed over the shoulders, it is called *vajrol(ṇ)ī-mudrā*-ii (SCA-28-29, ŚYK-21) for illustration of which see *phaṇīndrāsana*.

**vakrāsana**

i) From the illustration given in YAs-86 the technique consists of standing with legs apart, assuming half-knee bend position and placing hands joined together on chest.

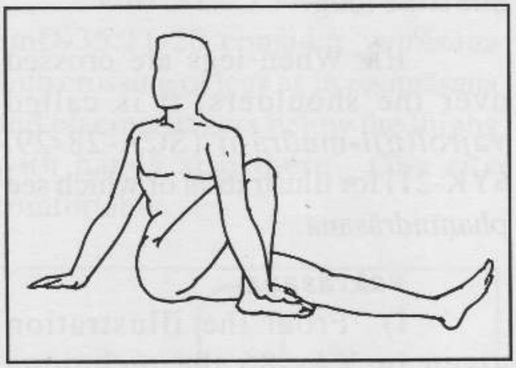


*vakrāsana-i*

This is called *utkaṭāsana*-ii.

ii) A(K) gives a simple twisting posture under the name of *vakrāsana* wherein one sits on floor in long position and folds the right knee. Left hand is taken outside right knee to catch right foot. Right palm is

placed on floor beyond right hip for support. One twists the whole body towards right.

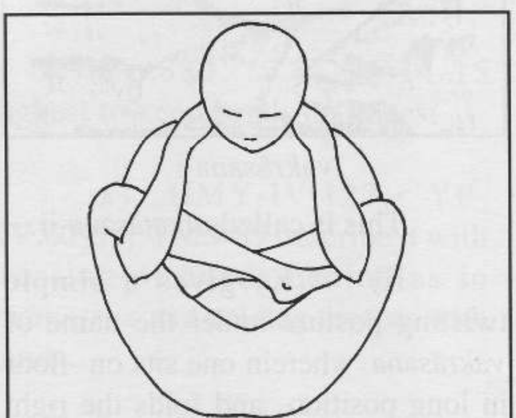


*vakrāsana*-ii

This forms a simplified variation of popular *matsyendrāsana*.

***valgulyāsana***

Adopt *padmāsana*. Insert the forearms up to elbows through thighs and calves. Take hands behind the neck and catch hold of the neck. Chin presses at the chest. One remains steady (HSC-21-22).



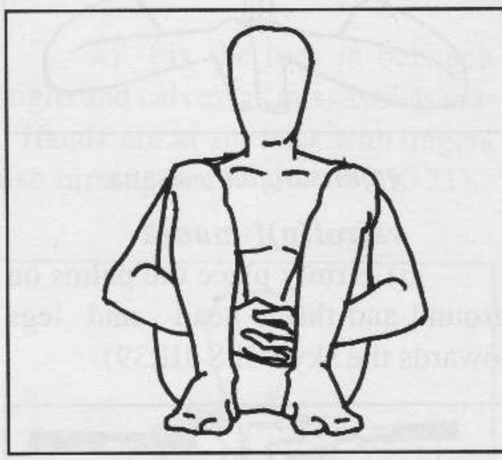
*valgulyāsana*

This resembles *garbhāsana*-i. This is to be adopted cautiously.

This easily digests excess consumption of food and removes fever and abdominal pain.

***valījasyāsana***

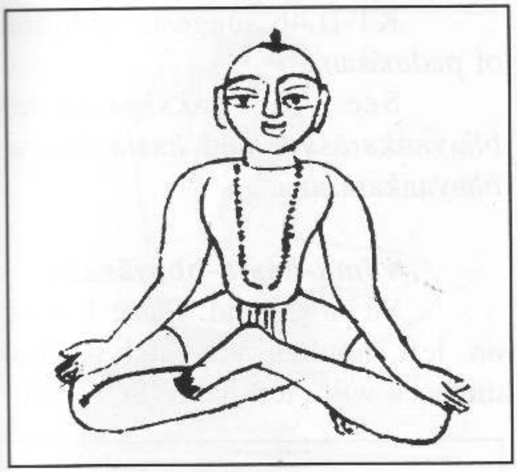
Insert both hands through thighs in half sitting position and form a finger lock. Raise the shoulders and sit firmly. Direct the gaze at the nose (HP(ms.)-II.162).



*valījasyāsana*

***vālmika-āsana***

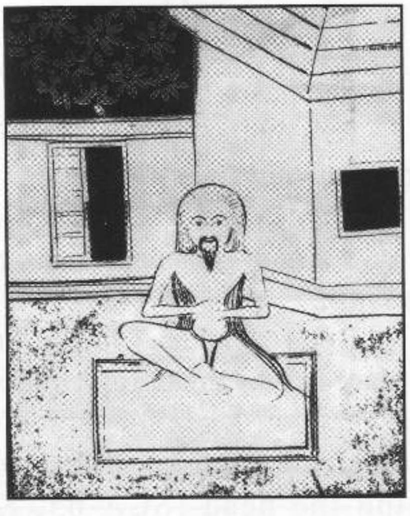
i) While sitting, place left heel on right side of the generative organ and toes under the thigh. Similarly, arrange right heel on left side in such a way that the toes come close to left knee. Place hands on knees and fix the gaze between eyebrows (JP-239-241, ANa-46, YMS-52).



*vālmika-āsana*-i

Illustration of this *āsana* given in YMS-52 does not match with its description so far as the sequence of arrangement of heels is concerned.

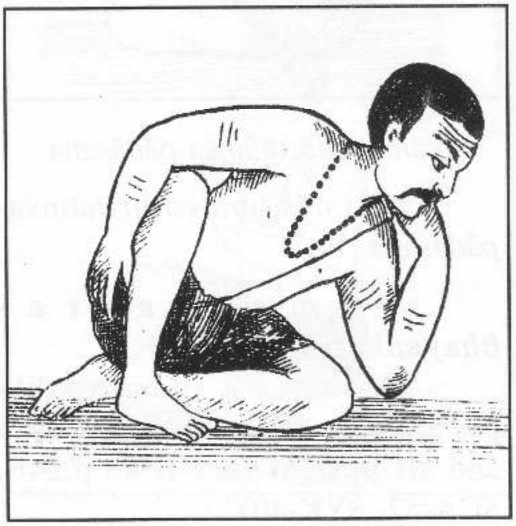
ii) JP(L)-47 gives a slightly different variation of this *āsana* wherein the arrangement of the hands are at the chest.



*vālmika-āsana*-ii

### *vāma-bhujāsana*

Bend the left leg and place its foot under the buttocks. Place right leg vertically near left foot. Bend left hand and place left elbow on ground and rest the cheek on hand. Place other hand on the knee kept vertically (KT-II.46,p.246, SCA-51, ŚYK-39,40, YAs-51).



*vāma-bhujāsana*

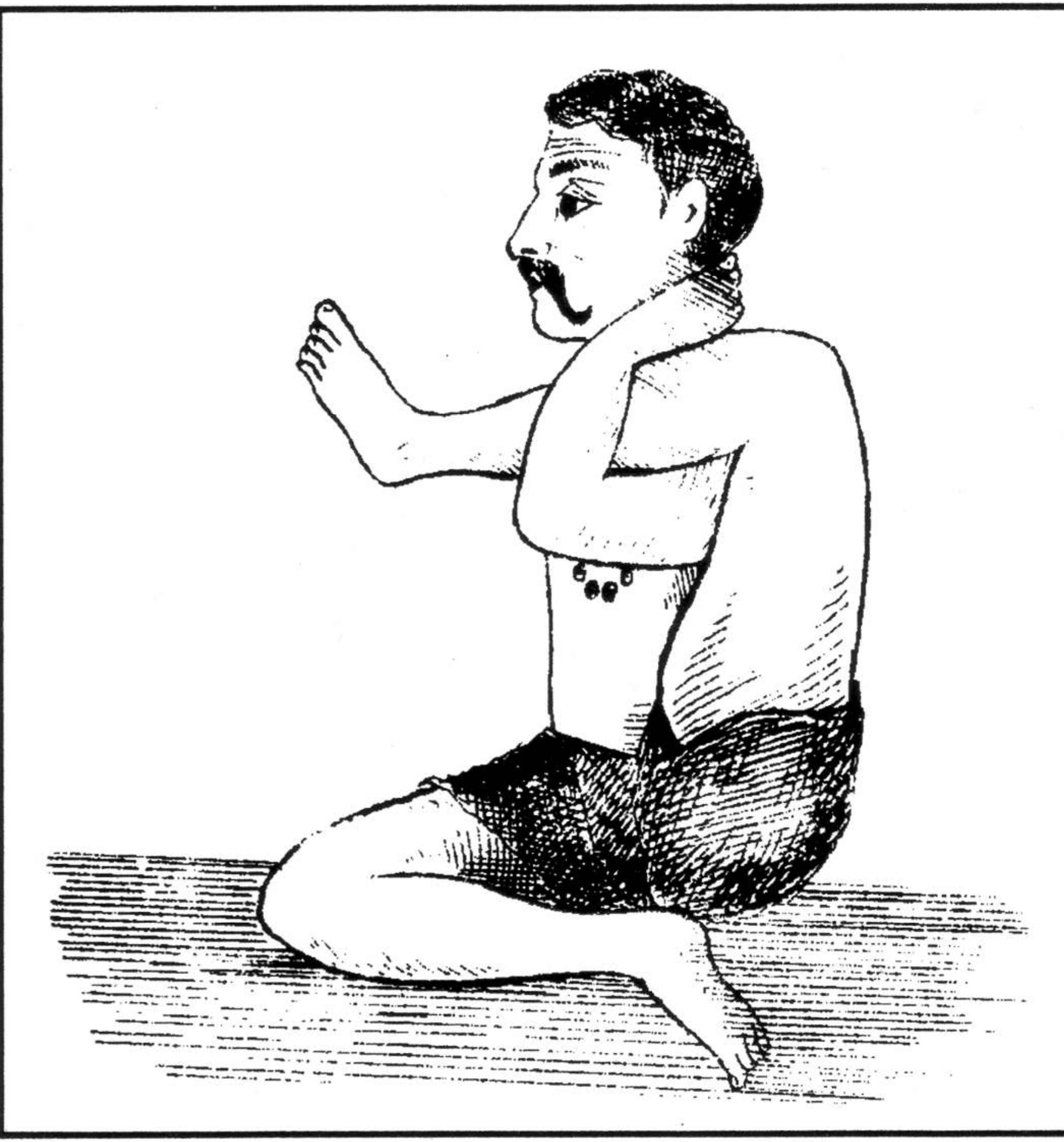
KT-II.46,p.246 suggests to keep the elbow on the knee.

See *dakṣiṇa-bhujāsana*.

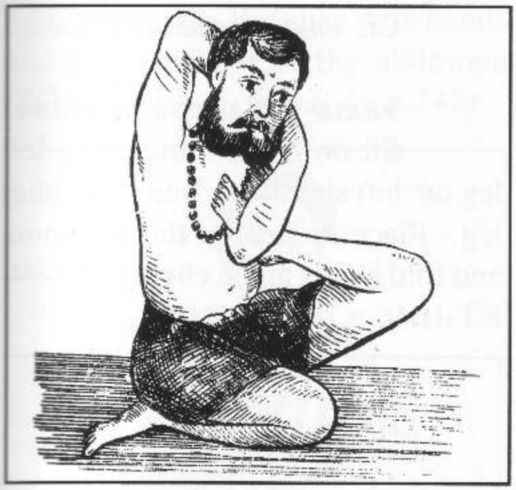
### *vāma-caturthāṃśa-pādāsana*

Sit by crossing right leg on left in such a way that the left calf is pressed by right shin (SCA-35, ŚYK-26).

the neck with left hand (SCA-58).



*vāma-hasta-bhujāsana*



*vāma-hasta-catuṣ-koṇāsana*

This is same as *catuṣ-koṇāsana* (YAs-101, ŚYK-95).

***vāma-jānvāsana***

Sit on ground with legs extended. Fold left leg and place its heel against the anus. Bend right leg and place its foot on left side and sit upright. Place right knee over left. Interlock the fingers and place palms on belly (SCA-61, ŚYK-47, KT-II.46,p.247).



*vāma-jānvāsana*

See *dakṣiṇa-jānvāsana, jānvāsana.*

***vāmāṅguṣṭhāsana***

Bend left knee and sit on left toes, resting buttocks on left heel. Place right foot (leg) on left knee and balance. Keep hands folded at the chest (ŚYK-42, YAs-92, SCA-55).



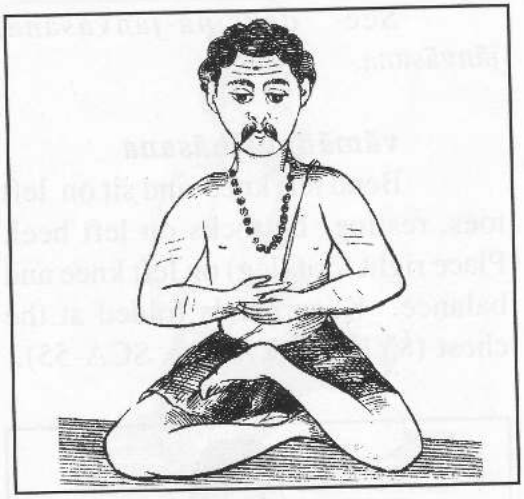
*vāmāṅguṣṭhāsana*

Its counter pose is *dakṣiṇa-aṅguṣṭhāsana.*

Cf. *aṅguṣṭhāsana.*

***vāma-pāda-apāna-gamanāsana***

Bend left leg and place the foot on right thigh touching the heel by side of the navel. Then place right foot below left leg. Place hands one over the other at the level of the navel (SCA-64, ŚYK-50, KT-II.46,p.247).

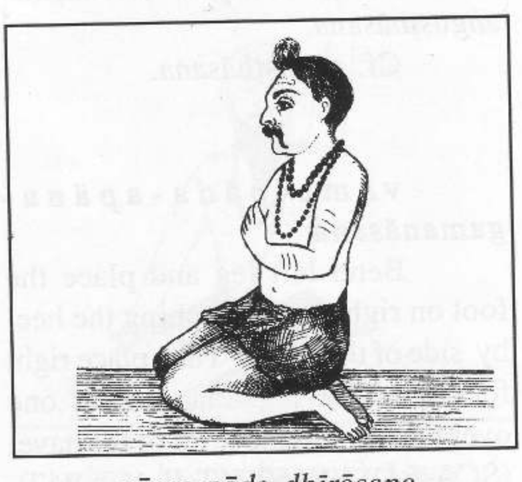


vāma-pāda-apāna-gamanāsana

Its counter pose is *dakṣiṇa-pāda-apāna-gamanāsana.*

**vāma-pāda-dhīrāsana**

Bend both legs in knees and arrange the feet comfortably under the bottoms in such a manner that the left foot presses the anus and right foot comes under the bottom. Hands may be placed on knees or folded on chest (ŚYK-6, SCA-8, KT-II.46,p.242).

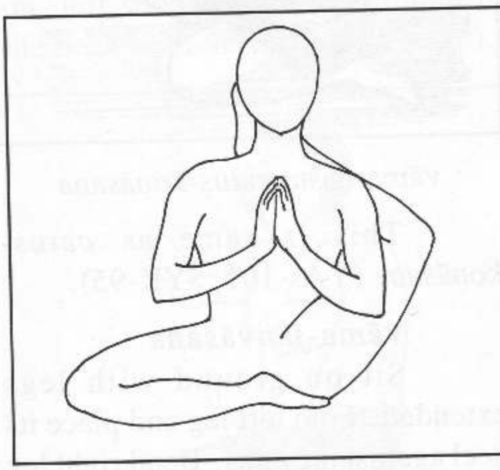


vāma-pāda-dhīrāsana

Cf. *dakṣiṇa-pāda-dhīrāsana.*

**vāma-pāda-mastakāsana**

Sit on ground and place left leg on left shoulder. Bend the other leg. Place its heel at the perineum and fold hands at the chest (YAs-94, KT-II.46,p.244).



vāma-pāda-mastakāsana

See *dakṣiṇa-pāda-mastakāsana* and *dakṣiṇa-pāda-śirāsana.*

This is same as *vāma-pāda-śīrṣāsana.*

**vāma-pāda-muktāsana**

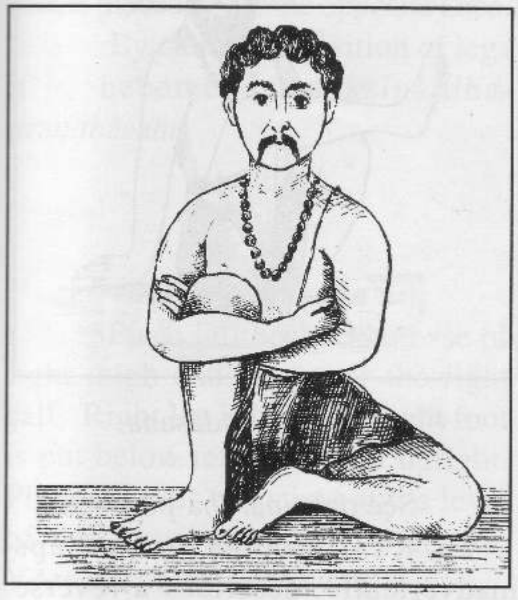
Illustrated in YAs-89 technique of which is same as *vāma-pāda-pavana-muktāsana.*

For illustration see the title.

**vāma-pāda-pavana-muktāsana**

Place left foot under the perineum. Bend right leg in the knee and place it vertically close to the

body. Encircle the knee with hands and press it against the abdomen (SCA-6, ŚYK-5, KT-II.46,p.242).



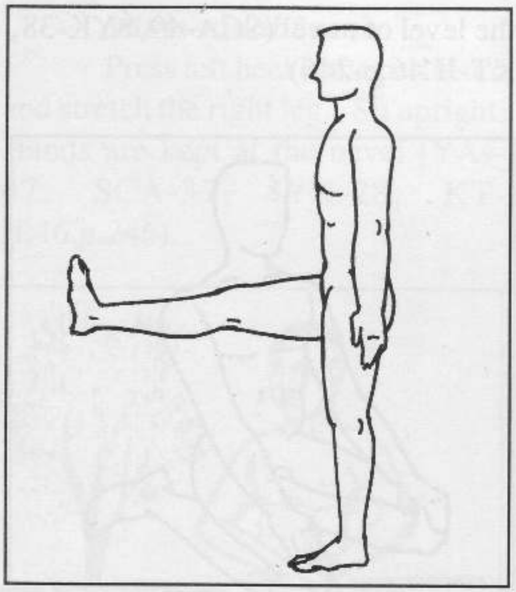
*vāma-pāda-pavana-muktāsana*

This is same as *vāma-pāda-muktāsana.*

Cf. *pavana-muktāsana*-i.

***vāma-pādāsana***

Stand with feet together. Raise right leg forward without bending in the knee and stand on left leg (ŚYK-19, KT-II.46,p.244, SCA-25).



*vāma-pādāsana*

Cf. *vāma-śuddha-pādāsana.*
See *dakṣiṇa-pādāsana.*

***vāma-pāda-śīrṣāsana***

Sit on ground. Place left leg behind the head (ŚYK-21, SCA-28-29).

Its counter pose is *dakṣiṇa-pāda-śīrṣāsana.*

For details see *dvi-pāda-śīrṣāsana.*

See *vāma-pāda-mastakāsana* for illustration.

***vāma-pāda-trikoṇāsana***

Place right heel at the perineum and bend left leg backward. Keep its everted foot as far away as possible. Keep hands either on respective knees or arrange them one over the other at

the level of navel (SCA-49, ŚYK-38, KT-II.46,p.246).



*vāma-pāda-trikoṇāsana*

Its counter pose is *dakṣiṇa-pāda-trikoṇāsana*, *ardha-tarikoṇāsana.*

See *trikoṇāsana*-i & ii and *pūrṇa-pāda-trikoṇāsana*, *ardha-trikoṇāsana.*

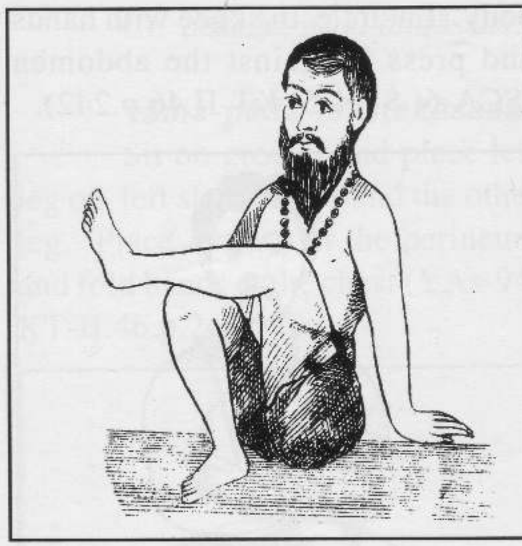
**vāmārdha-padmāsana**

Described in ŚYK-41 and SCA-73 technique of which is same as *prauḍhāsana*.

See the title for illustration.

**vāmārdha-pādāsana**

Sit on floor. Bend right knee and raise it. Bend left knee a little and place its calf over right knee. Place both palms on ground (YAs-85, SCA-57, KT-II.46,p.247, ŚYK-44).



*vāmārdha-pādāsana*

See *dakṣiṇārdha-pādāsana.* KT-II46,p.247, perhaps inadvertently, describes a reverse arrangement of legs under the title of *vāmārdha-pādāsana* and calls it *vāma-pādāsana.*

**vāmārdha-prauḍhāsana**

When right leg is placed over left thigh, it is called *vāmārdha-prauḍhāsana* (KT-II.46,p.248).

Arrangement of other leg is not described in this text.

On the basis of the illustration of SCA-73 and description of ŚYK-41, it may be suggested that the other foot is placed under the opposite knee.

By changing position of legs it becomes *dakṣiṇārdha-prauḍhāsana.*

***vāma-śākhāsana***

Place left heel at the base of right thigh and toes over the right calf. Right leg is bent and right foot is put below left knee. Sit upright. Place the pair of palms at the level of the navel (ŚYK-48, SCA-62, YAs-102, KT-II.46,p.246).

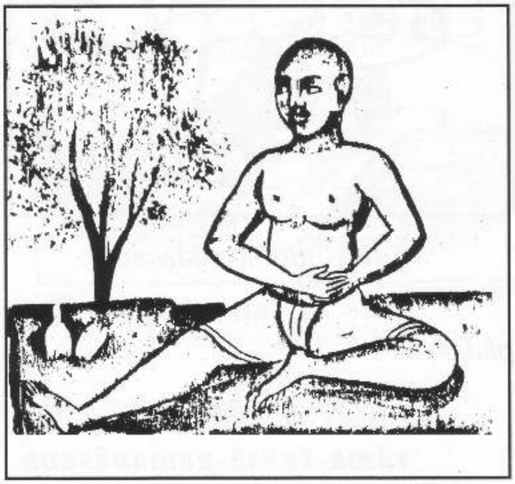


*vāma-śākhāsana*

See *dakṣiṇa-śākhāsana.*

***vāma-siddhāsana***

Press left heel at the perineum and stretch the right leg. Sit upright. Hands are kept at the navel (YAs-47, SCA-37, ŚYK-28, KT-II.46,p.246).



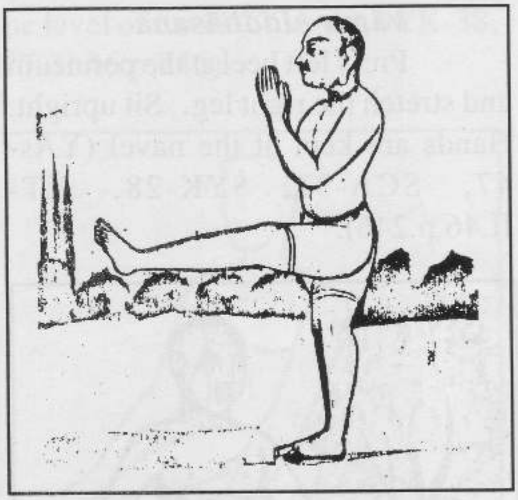
*vāma-siddhāsana*

Its counter pose is called *dakṣiṇa-siddhāsana.*

Also see *siddhāsana*-viii

***vāma-śuddha-pādāsana***

Stand straight. Raise the left leg forward without bending in the knee. Fold hands on chest in salutation (YAs-72).



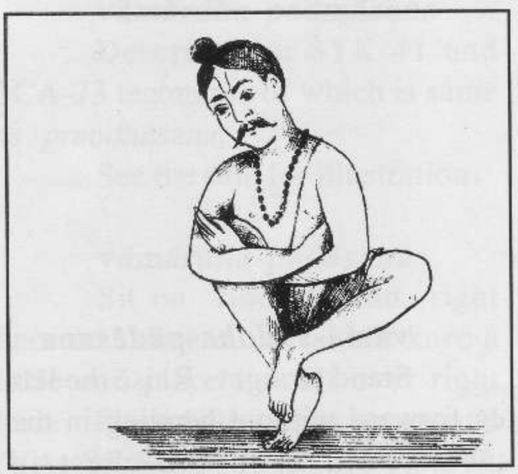
*vāma-śuddha-pādāsana*

This is same as *dakṣiṇa-pādāsana*-i.

Cf. *vāma-pādāsana.*

**vāma-śvāsa-gamanāsana**

Place right knee in right armpit and put all body weight on it. Bend left leg in the knee and place its heel under the buttock and sit comfortably by placing left foot on right ankle (SCA-9, ŚYK-7).



*vāma-śvāsa-gamanāsana*

YAs-87 calls it *śvāsa-gatyāsana.*

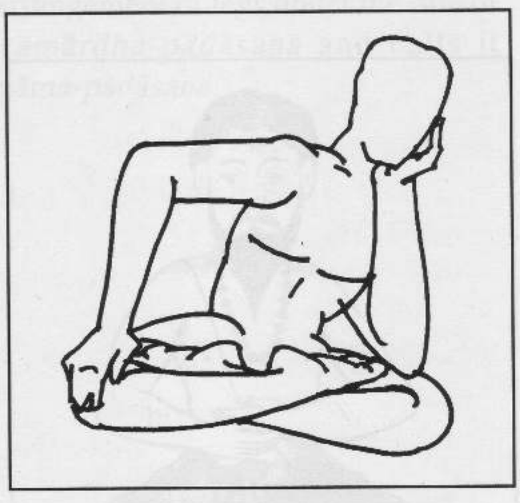
This helps free flow of breath through left nostril.

By changing leg it becomes *dakṣiṇa-śvāsa-gamanāsana* which helps free flow of breath through right nostril.

See *dakṣiṇa-śvāsa-gamanāsana.*

**vāma-tarkāsana**

Sit in *padmāsana* or in any comfortable cross legged position. Place left elbow on left knee and rest the head with the support of left hand (SCA-41, ŚYK-31, KT-II.46,p.245).



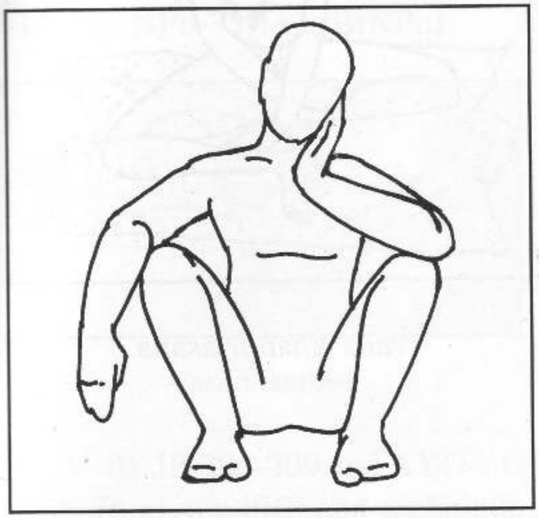
*vāma-tarkāsana*

See *dakṣiṇa-tarkāsana.*

**vāma-trikoṇāsana**

Sit on buttocks keeping both feet apart and knees raised. Place

left elbow on left knee and hand on left temple. Rest the right hand on right knee (YAs-27, SCA-48, KT-II.46,p.246).

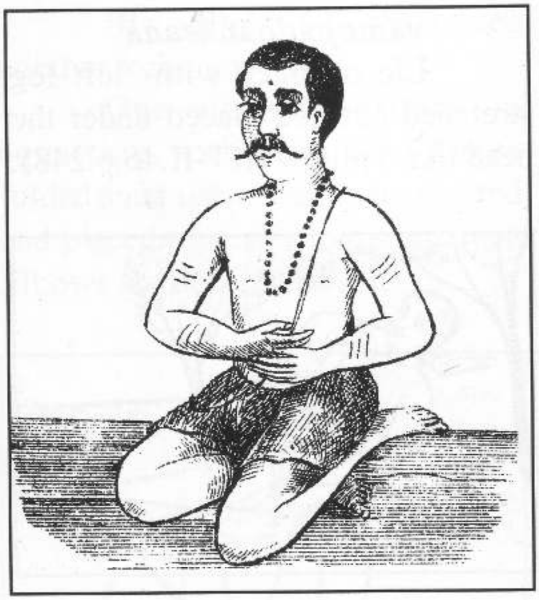


*vāma-trikoṇāsana*

See *trikoṇāsana*-iii, *pūrṇa-trikoṇāsana* and *dakṣiṇa-trikoṇāsana*.

**vāma-vakrāsana**

i) Bend the right leg. Then bend left knee and place it at a distance of 9 inches from right knee and place its shank on right foot. Place hands one over the other at the navel. Sit upright (SCA-60, YAs-81, ŚYK-46).



*vāma-vakrāsana*-i

See *dakṣiṇa-vakrāsana*-i.

ii) KT-II.46,p.247 suggests to insert right foot between left calf and thigh in this *āsana*.



*vāma-vakrāsana*-ii

See *dakṣiṇa-vakrāsana*-ii.

***vāmopadhānāsana***

Lie on back with left leg stretched out and placed under the head like a pillow (KT-II.46,p.248).



*vāmopadhānāsana*

This arrangement is called *upadhānāsana.*

See *dakṣiṇopadhānāsana*, *vyāghrāsana*-i and *pūrṇopadhānāsana*.

***vana-khaṇḍī-āsana***

From an illustration given in NS-33 the technique may be described as follows:

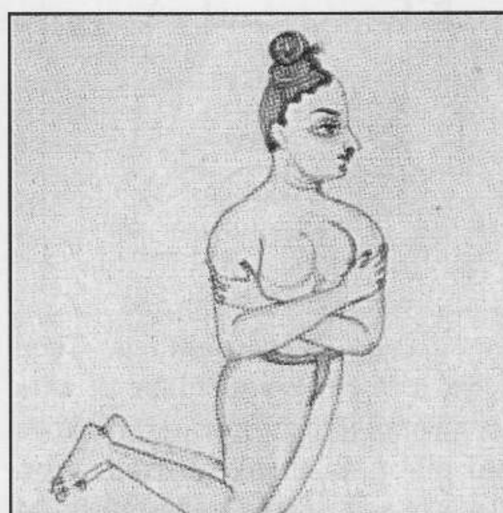
Place right foot at the perineum and left foot near right foot pointing toes forward. Cross the hands and place them on ankles.



*vana-khaṇḍī-āsana*

***vānarāsana***

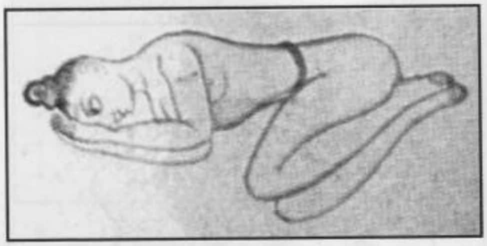
Stand upright on knees and hold arms with opposite hands (ŚTN-37, KKH-59).



*vānarāsana*

***varāhāsana***

i) Place both elbows and folded knees on ground, head resting on hands and heels raised and touching buttocks (KKH-104, ŚTN-66, NPu-33:112, BrNPu).



*varāhāsana*-i

ii) JP-306-309 and AYG-71, YMS-76 give a different technique as follows:

Squat on ground with feet together and heels set at the anus. Toes are apart. Keep thighs (knees) vertically raised. Bring palms together and thus joining hands take them on the back. Fix the gaze at the nose.



*varāhāsana*-ii

iii) JP(L)-67 illustrates another technique.

One sits on ground in squatting with separated knees folded and raised. Palms are everted and placed on respective shoulders. Elbows are near the navel.



*varāhāsana*-iii

***vāripāva-āsana***

While sitting, take hold of both feet with hands and raise them up to forehead and remain steady (NS-71).



*vāripāva-āsana*

It has similarity with *vasiṣṭhāsana*-i (JP-276-277, YMS-67).

***vartulāsana***

i) While sitting raise both legs towards the sky and bind them at the back (RY-24:20-21).

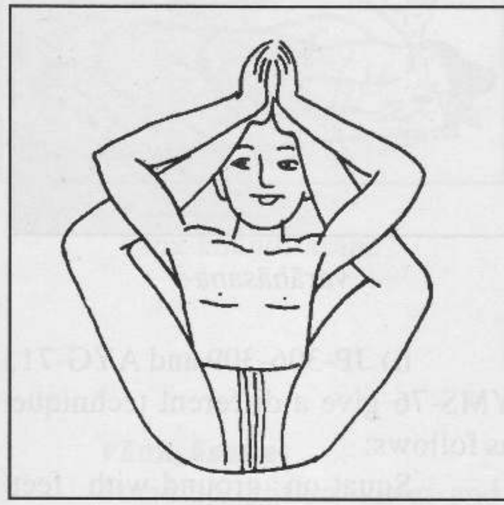
The technique described is not clear.

ii) According to SCA-33, ŚYK-24 *cakrāsana*-ii is known as *vartulāsana* as per some *yoga* experts.

See *cakrāsana*-ii for illustration.

***vasiṣṭha-āsana***

i) Join both soles together while sitting. Insert hands through legs. Hold the feet with hands and further bring them over the upper arm. Make a finger-lock and raise legs still higher over the head and remain steady (JP-276-277, YMS-67, AYG-53).



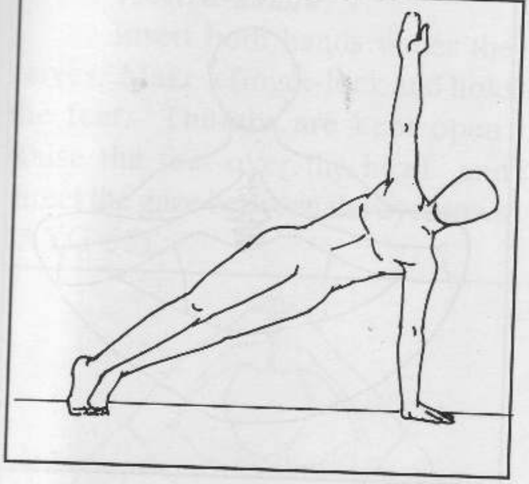
*vasiṣṭha-āsana*-i

It is similar to *vāripāva-āsana.*

ii) YRah(N)-I.50,II.17 mentions the name of this *āsana* without giving any technique.

The editor of this text provides an illustration of this *āsana* which is described below:

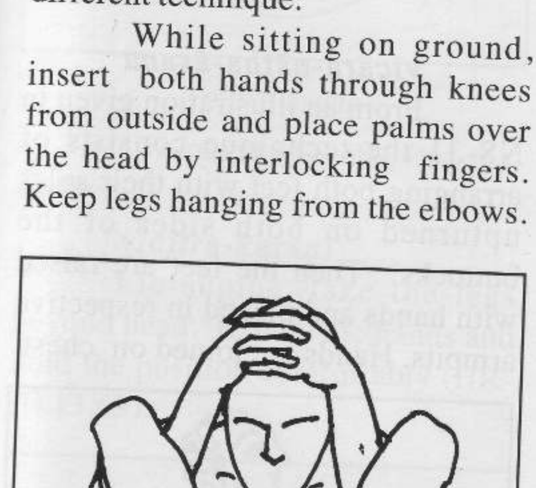
Lie on one side. Raise the trunk with support of one hand. Turn other hand towards sky with face also turned upwards.



*vasiṣṭha-āsana*-ii

iii) JP(L)-59 gives a different technique:

While sitting on ground, insert both hands through knees from outside and place palms over the head by interlocking fingers. Keep legs hanging from the elbows.



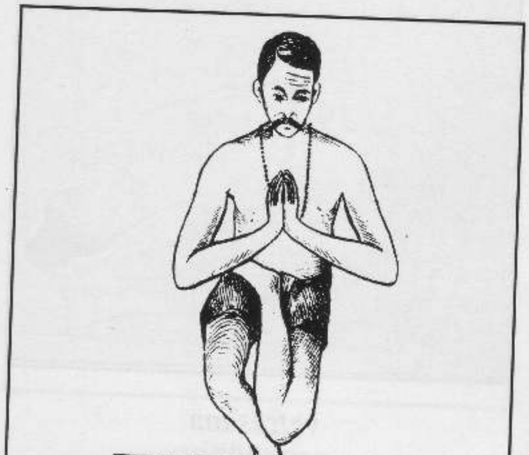
*vasiṣṭha-āsana*-iii

### vātāsana

Mentioned in NPu-33:114 but not described.

### vātāyanāsana

Stand straight. Bend left leg in the knee and place its foot in right groin. Then bend right knee and bring left knee on to right ankle. Join both hands in salutation and remain steady (SVY-32,p.354, ŚYK-9, SCA-11, YRah(N)-II.16, KT-II.46,p.243).



*vātāyanāsana*

It can be practised on other side by changing the position of legs.

Cf. *ardha-candrāsana*-ii, *gavākṣāsana* and *vṛkṣāsana*-ii.

YRah(N) suggests to interwind hands at the chest.

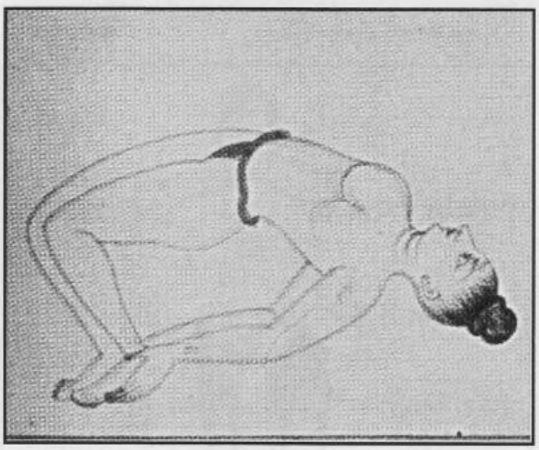
**vetālāsana**

Described in HMY-IV.127 technique of which is same as *baddha-padmāsana*-i and *vajrāsana*-ix.

See *baddha-padmāsana*-i for illustration.

**vetrāsana**

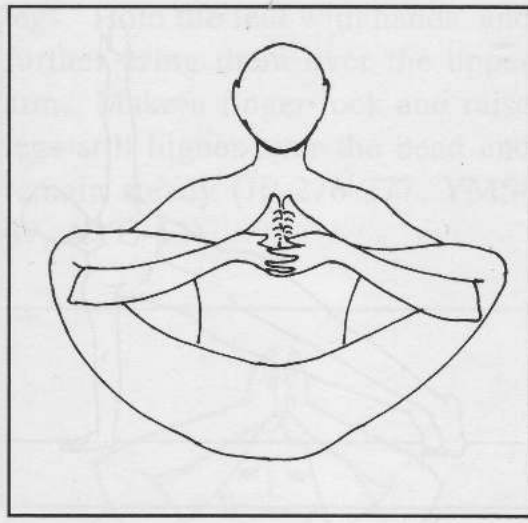
Lie on back. Bend the knees and place the feet on ground. Raise the body and bring hands and feet together (KKH-17, ŚTN-9).



*vetrāsana*

**vibhūṣāsana**

In a sitting position, bring both soles together. Insert hands under the feet and hold them with a finger-lock. Raise the feet up and bring them on chest. Direct the gaze at the nose (HP(ms.)-II.80).



*vibhūṣāsana*

It is same as *udarāsana.*

**vicāra-nātha-āsana**

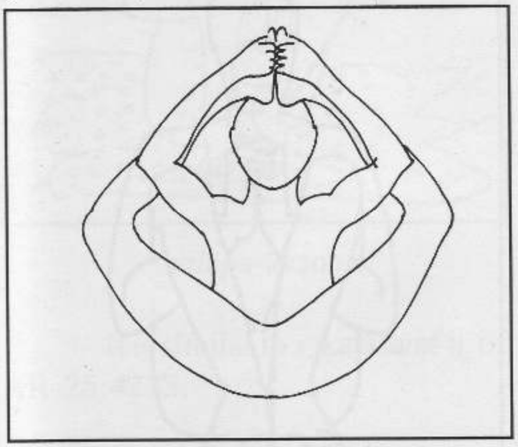
From an illustration given in NS-31 the technique consists of arranging both feet with their soles upturned on both sides of the buttocks. Then the feet are raised with hands and placed in respective armpits. Hands are joined on chest.



*vicāra-nātha-āsana*

***vicitra-āsana***

Insert both hands under the calves. Make a finger-lock and hold the feet. Thumbs are kept open. Raise the feet over the head and direct the gaze between the eyebrows (AYG-55).

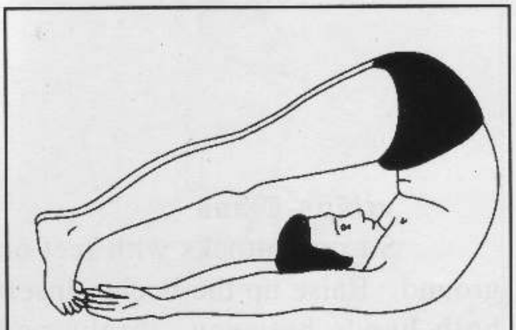


*vicitra-āsana*

Cf. *lohāṭīṭ* (NS-50), *vasiṣṭha-āsana*-i.

***vicitra-karaṇī***

Lie supine, take the legs beyond head. Extend the hands and hold the position comfortably (HR-III.13,69).



*vicitra-karaṇī*

This is supposed to be an advanced practice of *śayita-paścimatāna*.

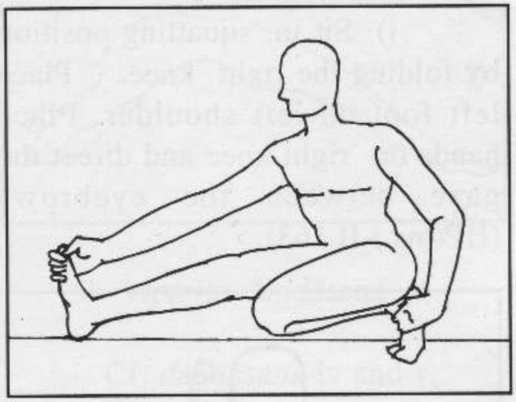
This has similarity with *lāṅgalāsana*.

***vicitra-nalina***

Mentioned in HR-III.20 but not described.

***vidhūnana***

Resting on one heel, stretch other leg and touch its toes with respective hand. Hold other heel with other hand (HR-III.13,71).

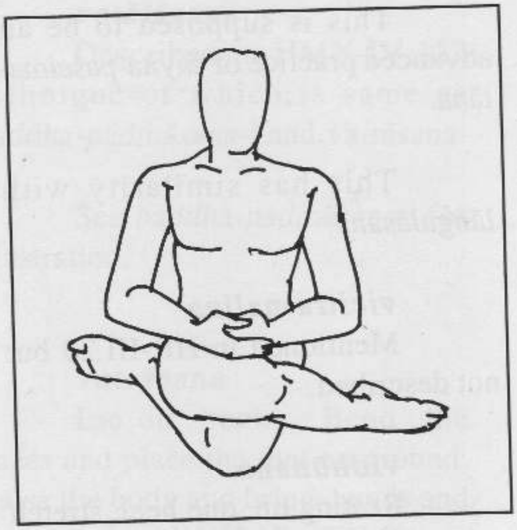


*vidhūnana*

This *āsana* is also known as *dhūnapīṭha*.

***vijayāsana***

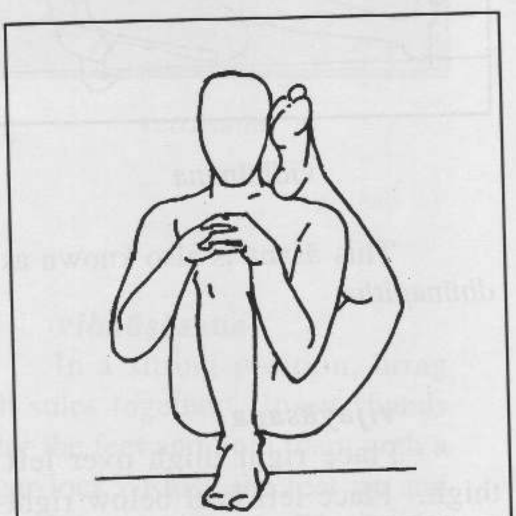
Place right thigh over left thigh. Place left heel below right thigh. Hands are arranged left over right on the lap (MtS-III.20-21).



*vijayāsana*

***vikaṭāsana***

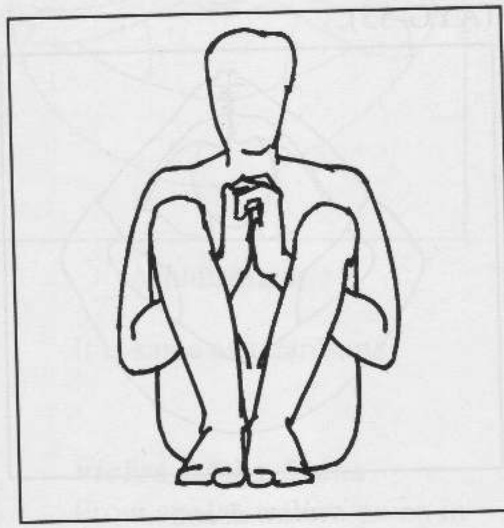
i) Sit in squatting position by folding the right knee. Place left foot on left shoulder. Place hands on right knee and direct the gaze between the eyebrows (HP(ms.)-II.163).



*vikaṭāsana*-i

ii) AR-25: 4233 gives the following technique:

While sitting in squatting position, insert both hands between knees and thighs.



*vikaṭāsana*-ii

This has similarity with *kurakaṭa-āsana* and *vilāpa-āsana*.

***vilāpa-āsana***

Sit on buttocks with feet on ground. Raise up the heels. Insert both hands between thighs and calves and make a finger-lock (NS-60).



*vilāpa-āsana*

It is similar to *vikaṭāsana*-ii of AR-25:4233.

**vimalāsana**

Place one foot on ground. Bring the buttocks to the level of the knee. Place the other foot on knee and remain steady (ŚTN-51, KāPu-57:127-128, KKH-76).



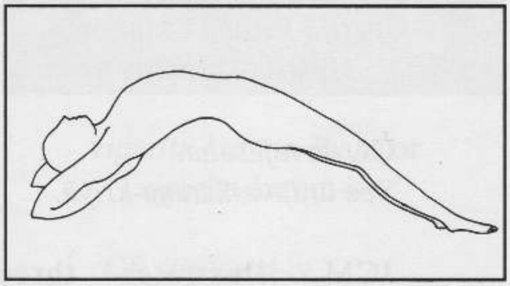
*vimalāsana*

**viparīta-daṇḍāsana**

Mentioned in YRah(N)-I.53 but the technique is not described.

The illustration provided by the editor may be described as follows:

Lie on back. Bend both the knees. Bend the neck backwards and place the top of the head on floor. Interlock the fingers behind the head and push the whole body up towards the sky in such a manner that the whole weight of the body falls only on feet and head.



*viparīta-daṇḍāsana*

Cf. *daṇḍāsana*-iv and v.

**viparīta-karaṇa-āsana** or **viparīta-karaṇī**

i) Lie supine with feet together. Raise both legs and trunk vertically. Body weight rests on shoulders and neck. Keep hands spread out on ground. Direct the gaze at the tip of the nose (JP-164-166, GhS-III.30, YMS-17, JP(L)-29, HP(k)-III.78, JT-III.81).

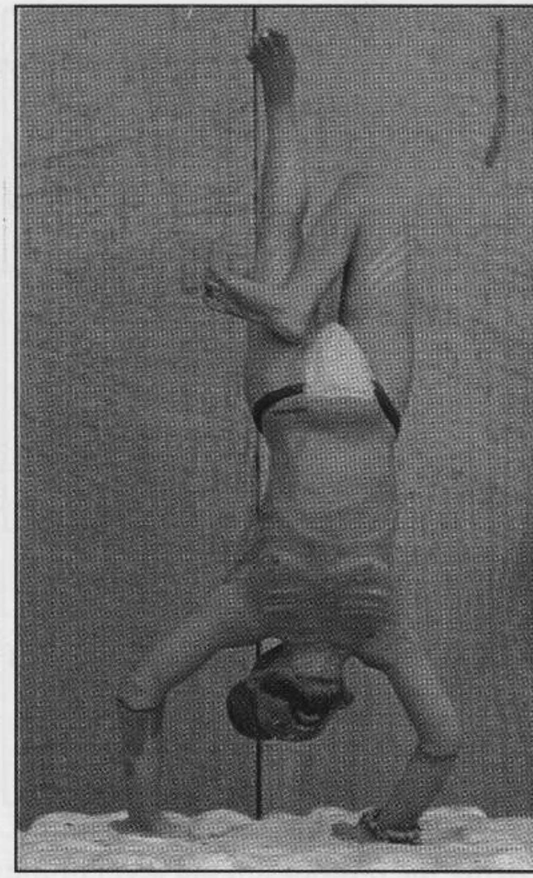


*viparīta-karaṇa-āsana* or *viparīta-karaṇī*-i

Cf. *dhvajāsana*.
See *ūrdhva-karaṇa-kriyā*.

JCM illustrates three varieties of *viparīta-karaṇī* which are described as below:

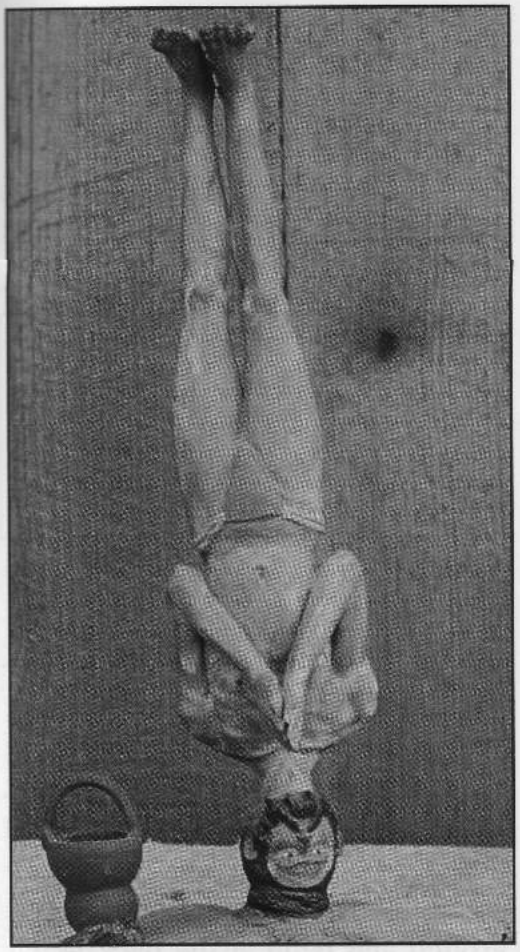
ii) One technique requires balancing the body on hands alone keeping the head off the ground and bringing one foot in the opposite groin (JCM-7153).



*viparīta-karaṇa-āsana* or *viparīta-karaṇī*-ii

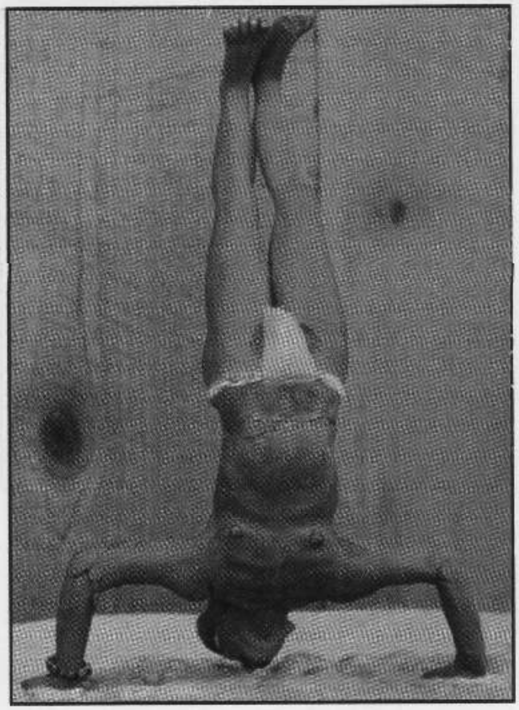
Cf. *śīrṣāsana*-vii.

iii) Another technique requires standing on head alone without support of hands. Hands are folded on chest in *namaskāra* position (JCM-7154a).



*viparīta-karaṇa-āsana* or
*viparīta-karaṇī*-iii

iv) Yet one more variety of *viparīta-karaṇa-āsana* of JCM-7154b requires standing on hands bent at elbows and forehead touching on to ground.



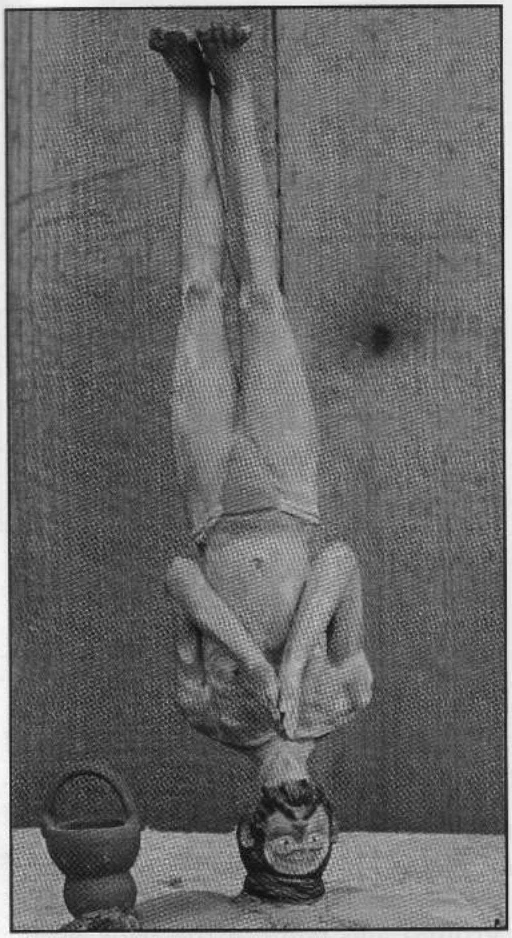
*viparīta-karaṇa-āsana* or
*viparīta-karaṇī*-iv

Cf. *śirṣāsana*-iv.

***viparīta-koṇāsana***

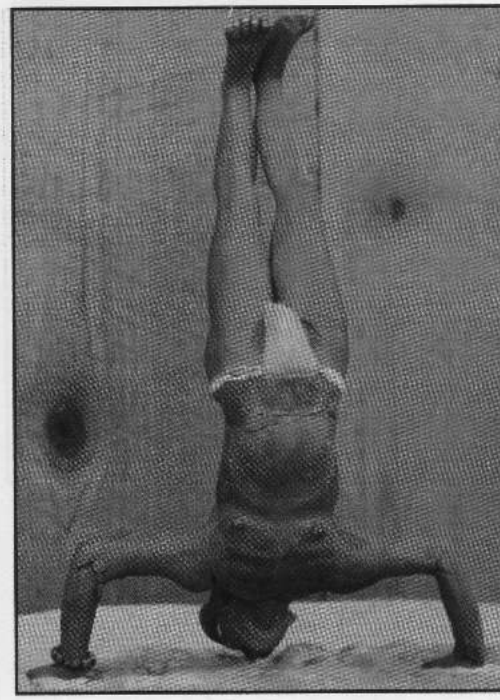
Mentioned as one of the several varieties of *koṇāsana* by the editor of YRah(N)-II.20 description of which is as follows:

Support the head with hands interlocking the fingers. Elbows are on ground. Raise legs and trunk up on the head. Spread legs apart making a triangular form.



*viparīta-karaṇa-āsana* or
*viparīta-karaṇī*-iii

iv) Yet one more variety of *viparīta-karaṇa-āsana* of JCM-7154b requires standing on hands bent at elbows and forehead touching on to ground.



*viparīta-karaṇa-āsana* or
*viparīta-karaṇī*-iv

Cf. *śīrṣāsana*-iv.

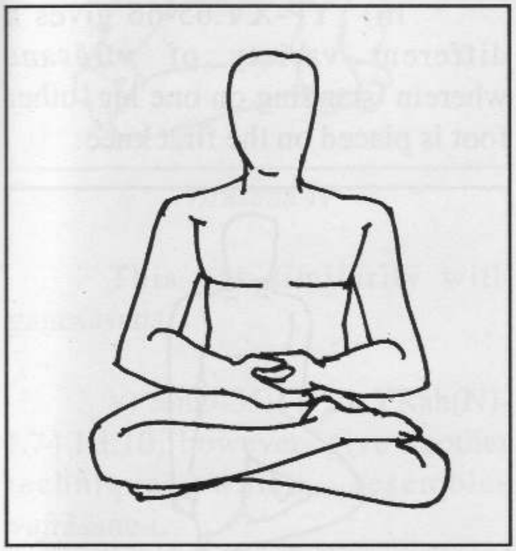
***viparīta-koṇāsana***

Mentioned as one of the several varieties of *koṇāsana* by the editor of YRah(N)-II.20 description of which is as follows:

Support the head with hands interlocking the fingers. Elbows are on ground. Raise legs and trunk up on the head. Spread legs apart making a triangular form.

***vīra-bandha-āsana***

Place right foot on left knee and left foot under right knee. Arrange left palm over right and place both hands on generative organ. Fix the gaze at the tip of the nose (ANa-4).

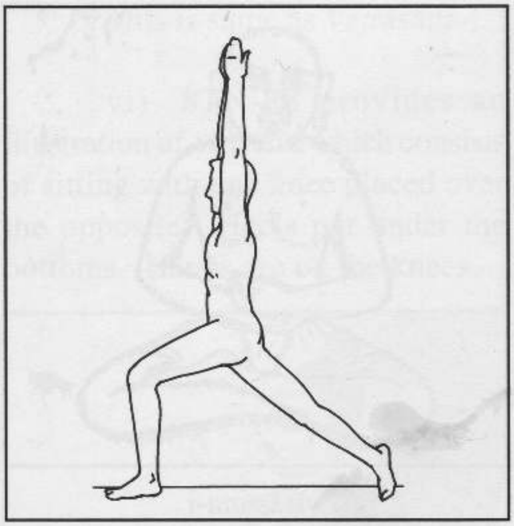


*vīra-bandha-āsana*

This is same as *vīrāsana*-i.

***vīra-bhadraka***

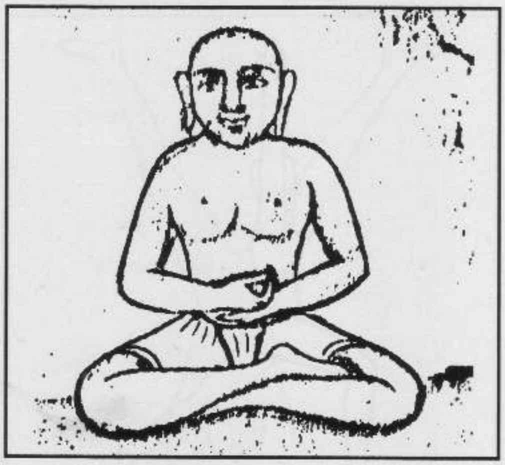
YRah(N)-I.51 describes the technique of this *āsana* which consists of spreading both legs far apart-- one leg in front and the other backwards-- in standing position. And then bending one leg in front and raising two hands upwards.



*vīra-bhadraka*

***vīrāsana***

i) Place one foot on the other thigh and the other foot under the opposite thigh (TŚU-37, HP(k)-I.21, YMP-36, A-3, RY-23:71-78, DU-III.6, YAs-79, JDU-III.6, MtS-III.3-4, NPu-33:115, BrNPu, ŚD-II.12, Abs-31:32,39, PB-507:05, ŚT-25:15-16, YPa-II.46, YT-p.22, V-p.886, SSS-34, SŚe-XII, SCA-4, ŚYK-4, HR-III.11,54, ANi, TV-II.46, SBV-II.48, YRs-40, YY-III.8, YSC-II.46,p.83, JT-I.21, VS-I.72, ŚnU-I.3-4, HP(ms.)-II.42, HTK-VII.18, YuB-VI.7, Yci(ś)-75, Yci(G)-II, YP-XV-78, ANa-3, HPD-p.3).



*vīrāsana*-i

It is same as *vīra-bandha*.

Cf. *dakṣiṇārdha-padmāsana*.

It is also called *ardha-padmāsana*-i (ŚYK-4) and *ardhāsana* (NBV-II.46, YPa-II.46, Vrt-II.46).

ii) Some texts consider *virāsana* as a technique of crossing the legs as in *padmāsana* (BrYs-III.21, HS-āsana-24, Vrt-II.46, NBV-II.46, HMY-IV.126, YP-XV.58-59, YMP-26, HP(V)-37, GhS-II.17, YRn-p.29, YRP-p.3).

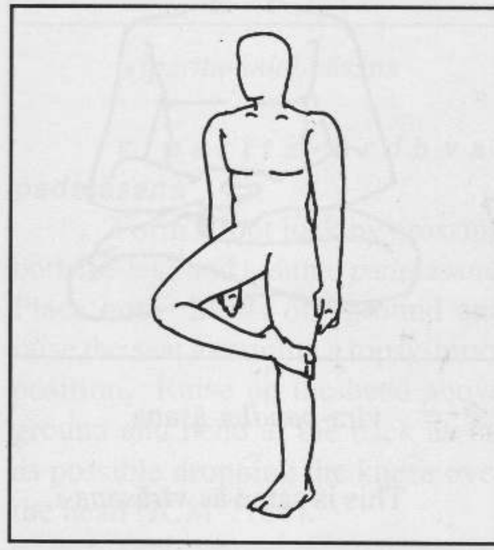


*virāsana*-ii

HP(V)-37 considers this variety as a variation of *gomukhāsana*.

When *virāsana*-ii is practised with one leg placed on opposite thigh, it is called *ardhāsana* which is same as *virāsana*-i.

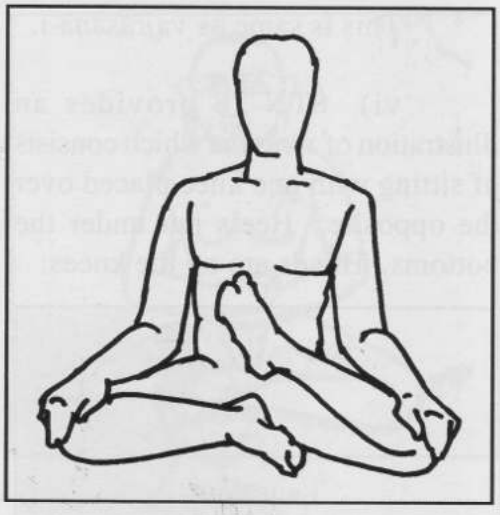
iii) YP-XV.65-66 gives a different variety of *vīrāsana* wherein standing on one leg, other foot is placed on the first knee.



*virāsana*-iii

iv) Another variety involves the following technique:

Fold one leg and place the foot under the anus. Place other folded leg vertically with heel pressed against the genital. Place both hands on respective knees (KT-II.46,p.242, SCA-4, YMP-36, ŚYK-4).

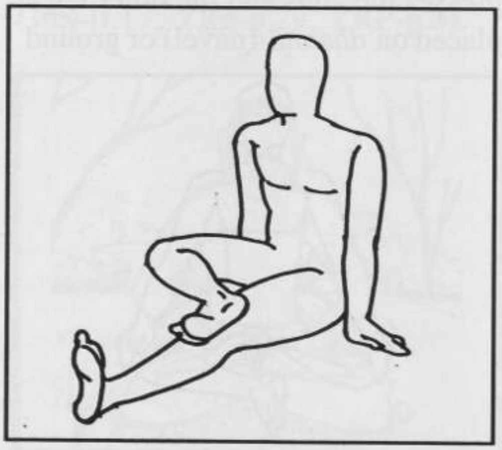


*vīrāsana*-vii

(*dharaṇī* means the nerve plexus which is located below the navel. *dharaṇī* also means ground).

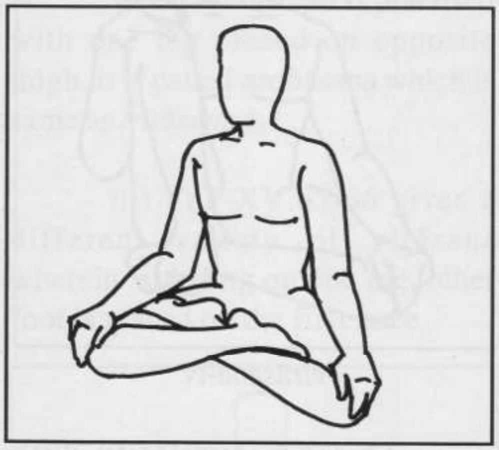
viii) JP-487 gives yet another technique:

Stretch left leg over the ground and place right foot over the left knee.



*vīrāsana*-viii

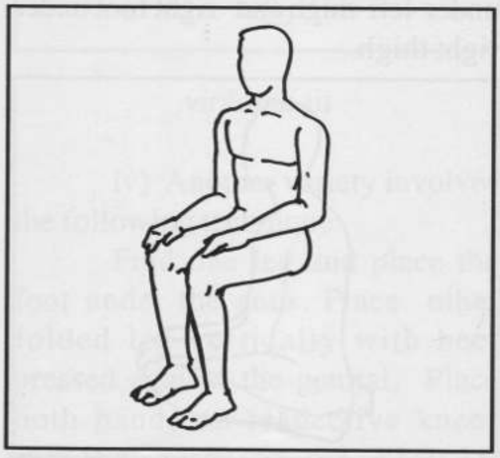
ix) Place one foot on opposite thigh and other foot on generative organ (RY-23:71-75).



*vīrāsana*-ix

According to RY-23:71-75 and V-p.885 this is also known as *samānāsana*-ii.

x) One adopts a posture as if sitting on a throne (or chair) with both knees half-folded and bottoms hanging in the air (HMY-IV.128).



*vīrāsana*-x

YRs-34 recommends a comfortable sitting posture is *vīrāsana*.

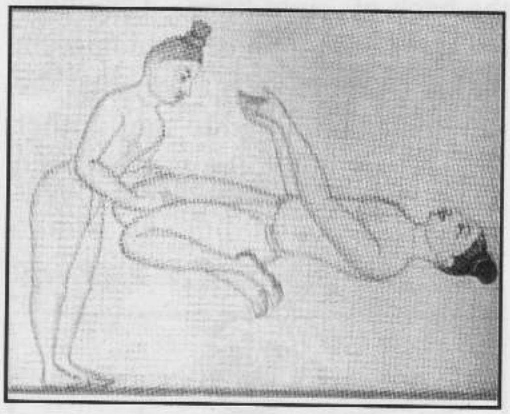
HSC-55 recommends *vīrāsana* for stabilizing the mind.

MnL-IX.25 considers this *āsana* as a *raudrāsana*.

RY-43:27 mentions two varieties of *vīrāsana* as *baddha-vīrāsana* and *mahā-vīrāsana* but does not provide description.

**viratāsana**

Sit with calves and thighs together. Then touch the back on ground again and again (KKH-20, ŚTN-86).



*viratāsana*

**viravaṅka-āsana**

Take a long sitting position. Insert both hands under the knees and lift legs as high as possible bringing thighs in contact with the abdomen (NS-19).



*viravaṅka-āsana*

**viśaṅkhā-āsana**

From an illustration given in NS-59 the technique may be described as follows:

Bring both the soles together and place the feet under the anus. Place hands on respective knees.

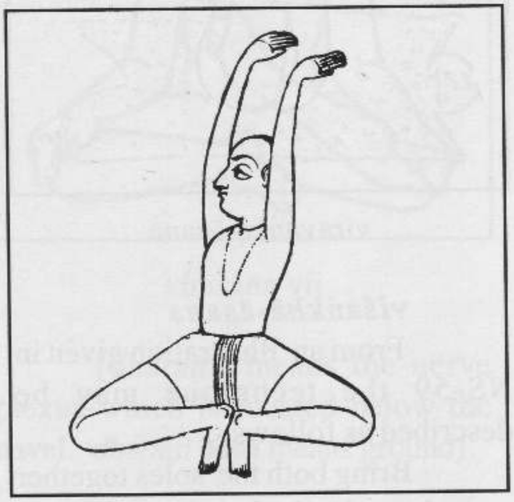


*viśaṅkhā-āsana*

**viṣṇu-āsana**

Bring both soles together and place them under the anus

keeping a distance between the heels. Knees are separated. Toes are on the ground. Raise two hands over the head facing the palms up. Fix the gaze at the nose (AYG-76, YMS-81, HP(ms.)-II.107).



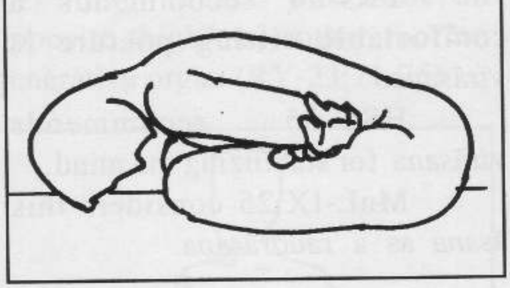
*viṣṇu-āsana*

This is same as *siddhi-dhudharu-āsana.*

AYG-76, YMS-81, HP(ms.)-II.107 suggest to keep a distance of 9 inches between two heels.

***viśrāma-āsana***

Sit in *padmāsana.* Hold the elbows with hands in front. Elbows are put over the feet. Bend forward and touch the forehead on ground. Keep the eyes closed (ANa-20).



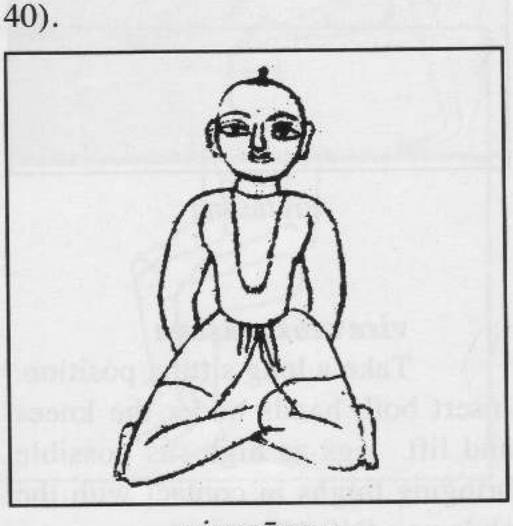
*viśrāma-āsana*

***vistīrṇa-āsana***

Mentioned in SnS but the technique is not described.

***viyogāsana***

Stand on the knees. Bring the right toes near the left knee at the back. Similarly, bring left toes at the back of right knee. Take hold of shins with hands turning them on back side in such a way that the thumbs come outside and other fingers inside. Fix the gaze between the eyebrows (JP-210-214, YMS-40).

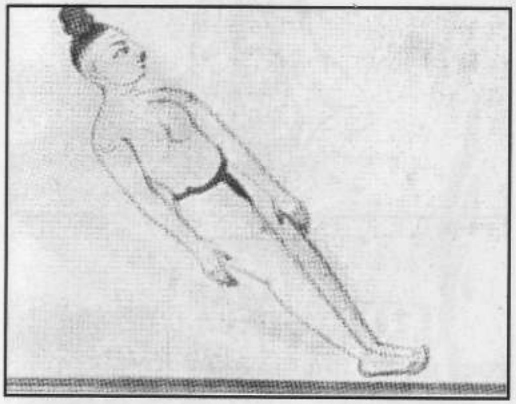


*viyogāsana*

JP(L)-39 illustrates this *āsana* differently which is not clear.

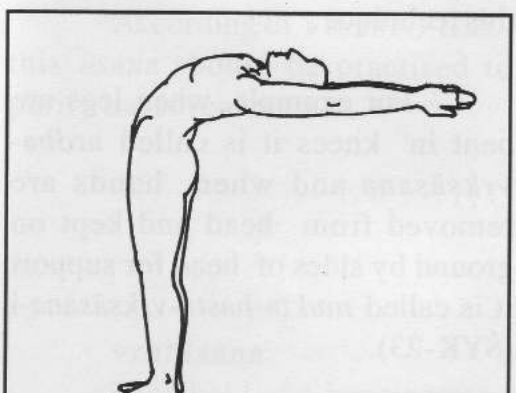
***vṛkāsana***

i) Lie supine. Taking support of feet placed on ground raise the body up horizontally (KKH-8, ŚTN-10).



*vṛkāsana*-i

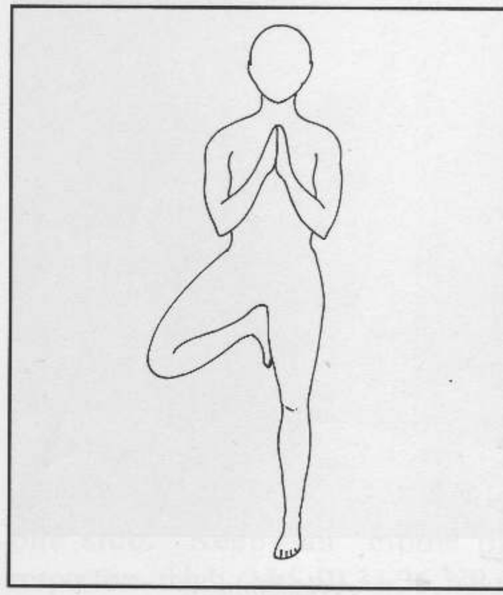
ii) IA-6 provides another variety of this *āsana* wherein one stands on the feet, raises both the hands up and bends the body backward as much as possible.



*vṛkāsana*-ii

***vṛkṣāsana***

i) Stand upright. Raise right foot and place it at the root of left thigh and stand like a tree (GhS-II.36, BrYs-III.42, HS-āsana-43, YMP-11).

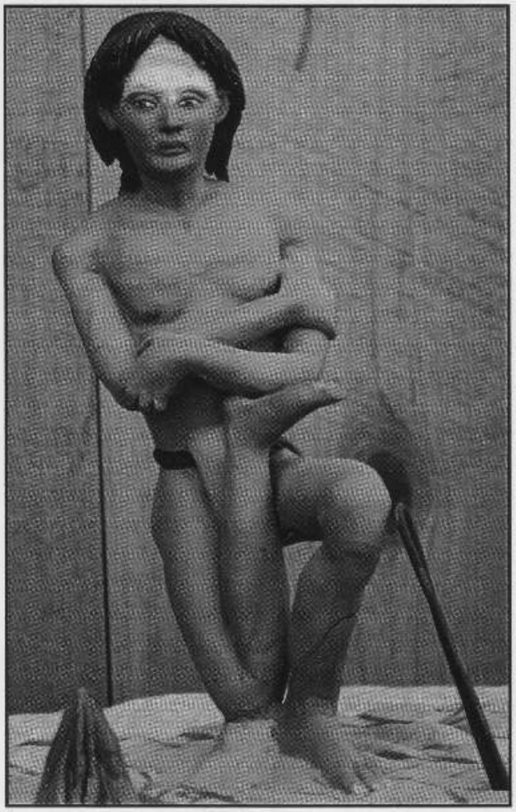


*vṛkṣāsana*-i

This is described also as *ardha-candrāsana*-i, *ardha- pādāsana*, *eka-pādāsana*-ii.

ii) JCM-7152 illustrates quite a different technique.

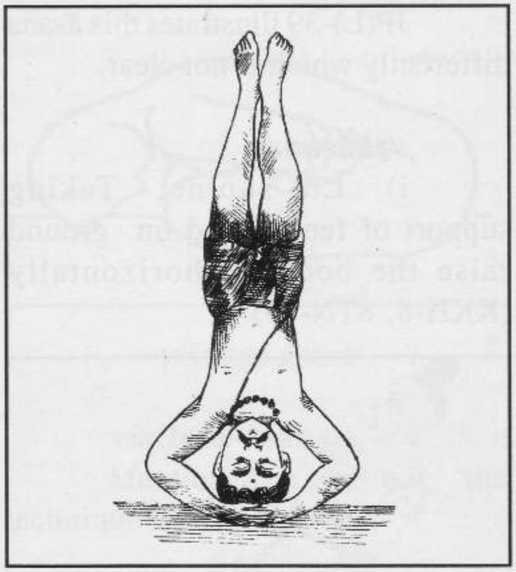
It requires right leg folded at knee taking the heel at the navel and standing on folded knee. Other leg is bent in the nee and the foot is placed near the first knee. Hands grasp the opposite arms.



*vṛkṣāsana*-ii

It resembles *vātāyanāsana*.

iii) Make a finger-lock and place the head on it and raise legs up vertically in the air (SCA-31, KT-II.46,p.244, YAs-77, ŚYK-23).



*vṛkṣāsana*-iii

This variety of *vṛkṣāsana* goes under the name of *śīrṣāsana*-i.

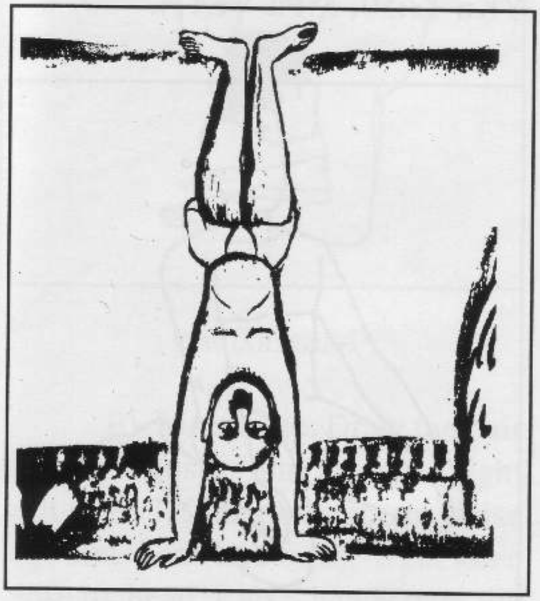
According to SCA-31 this inversions are also known as *muṇḍāsana, kapālāsana* or *narāsana* with slight variation in arrangement of hands and legs.

There are variations also in this technique.

For example, when legs are bent in knees it is called *ardha-vṛkṣāsana* and when hands are removed from head and kept on ground by sides of head for support it is called *mukta-hasta-vṛkṣāsana*-i (ŚYK-23).

See the respective titles for illustration.

iv) YRah(N)-II.20, YAs-46 give another variety of *vṛkṣāsana* wherein the whole body is raised on palms alone with hands fully stretched.



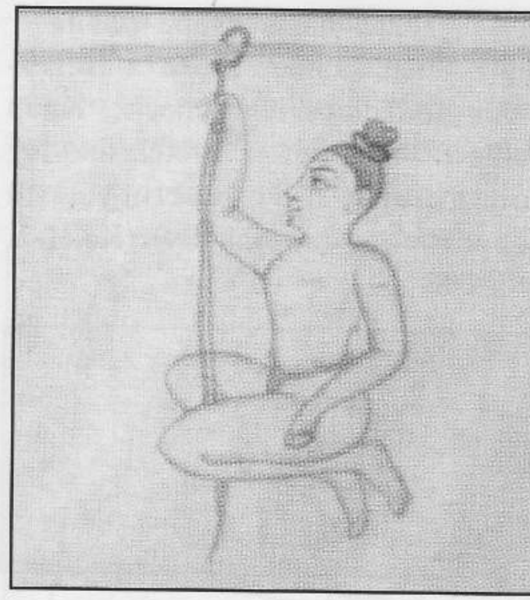
*vṛkṣāsana*-iv

This is called *vajrolī-mudrā*-i (GhS-III.39), *ardhodyāsana, mukta-hasta-vṛkṣāsana*-ii.

According to YRah(N)-II.20, this *āsana* should be practised to purify the seven *cakras*.

**vṛntāsana**

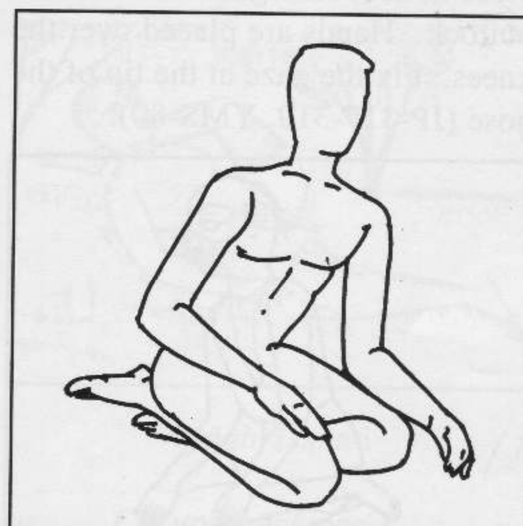
Take hold of a hanging rope with one hand (at a time) and ascend (KKH-102, ŚTN-72).



*vṛntāsana*

**vṛṣabhāsana**

Sit on ground by pressing calves with thighs. Tilt the body at one side. Keep an elbow on respective thigh (MtS-III.34-36, NPu-33:113, BrNPu).

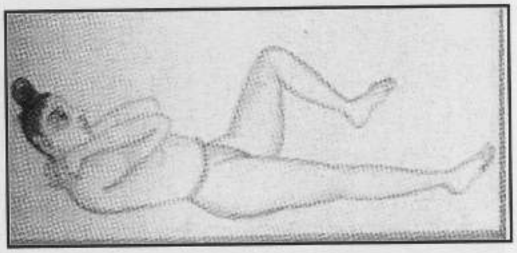


*vṛṣabhāsana*

Cf. *vajrāsana*-i.

**vṛṣa-pāda-kṣepa-āsana**

Lie supine. Make a finger-lock and place it at neck. Keep elbows together. Stretch one leg on ground. Do cycling with opposite leg (alternately) (KKH-1, ŚTN-81).

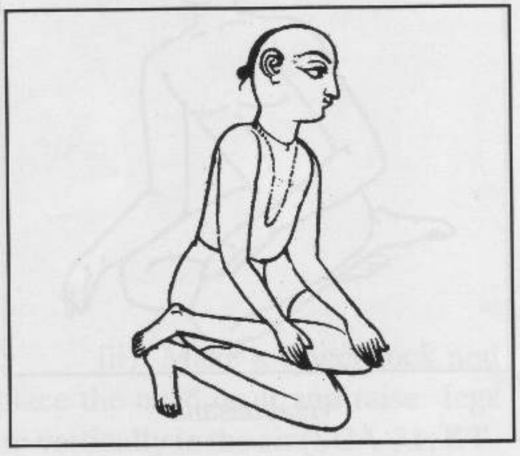


*vṛṣa-pāda-kṣepa-āsana*

Cf. *candrāsana*-i.

**vṛṣapati-āsana**

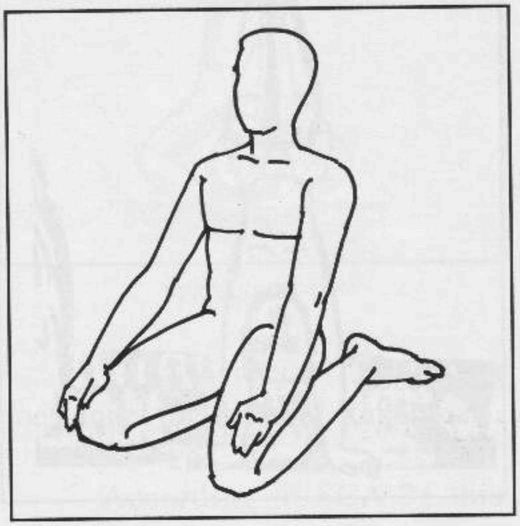
Bend right knee and projec it forward. Then bend left leg and place its foot on right side under the buttock. Hands are placed over the knees. Fix the gaze at the tip of the nose (JP-317-319, YMS-80).



*vṛṣapati-āsana*

**vṛṣāsana**

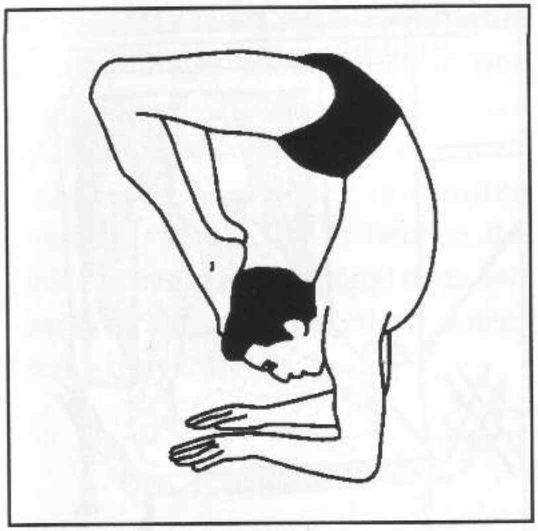
Place right ankle at the anus and place upturned left foot touching the ground on left side (GhS-II.38, HS-āsana-45, BrYs-III.45, ŚYK-59, YKn-13:50, MPu-VI.47).



*vṛṣāsana*

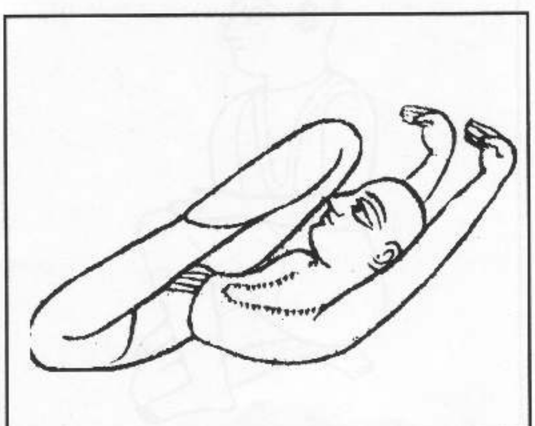
**vṛścikāsana**

i) Place hands and elbows on ground. Raise both legs up and bending them backward, place feet on the head. Raise up chin and hold the position (YRah(N)-II.14, ŚYK-97, HR-III.15,75, HSC-23).



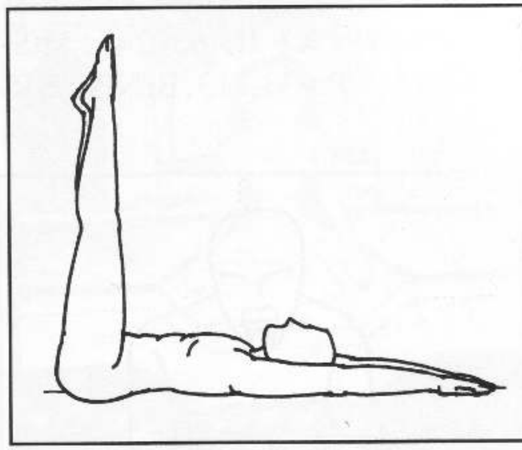
*vṛścikāsana*-i

ii) Lie supine. Draw the pair of feet closer and arrange right foot over left and lock them. Raise legs and head and bring right knee close to head. Raise hands over the head straight and bend fingers imitating front portion of a scorpion. Fix the chin in throat and apply *jalandhara-bandha*. Direct the gaze between eyebrows (JP-158-163, YMS-16, HP(ms.)-II.147-148).



*vṛścikāsana*-ii

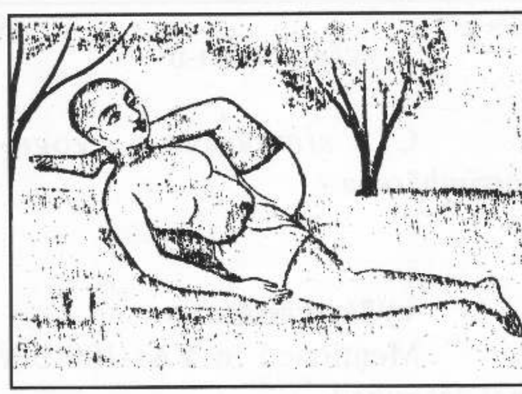
iii) JP(L)-28 provides another variety wherein one lies supine on ground and stretches the hands over the head. Legs are raised upwards forming a right angle.



*vṛścikāsana*-iii

**vyāghrāsana**

i) Lie on back and place one leg on the neck (RY-24:17-18).

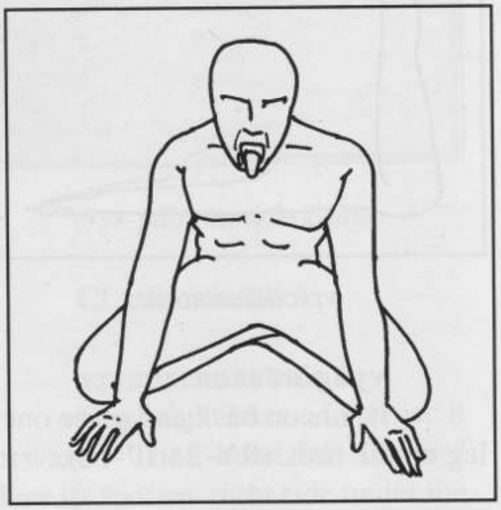


*vyāghrāsana*-i

Cf. *upadhānāsana*.

ii) Another technique is like *siṃhāsana* as follows:

Cross the legs at the ankles and sit on heels. Place stretched hands with fingers spread on ground by sides. Bend a little forward and with mouth wide open push the tongue out and widen the eyes (SCA-46, ŚYK-79, KT-II.46,p.246, MtS-III.13-15, NPu-33:113, BrNPu, HR-III.18).



*vyāghrāsana*-ii

Cf. *siṃhāsana*-i, *yoga-nṛsiṃhāsana*.

***vyākhyānāsana***

Mentioned in YAs-108 but not described.

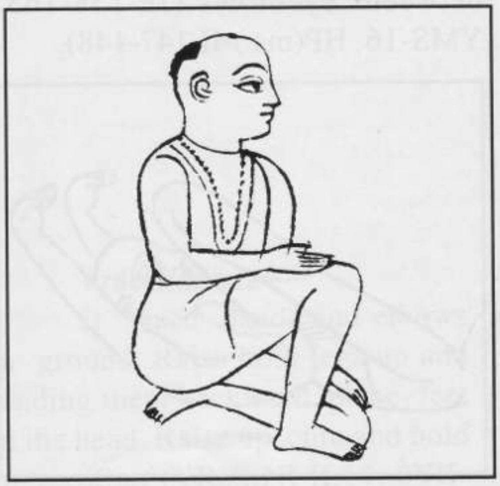
However it provides an illustration of a Jaina monk delivering a religious sermon while sitting in simple cross legged position while mouth is covered with a piece of cloth.



*vyākhyānāsana*

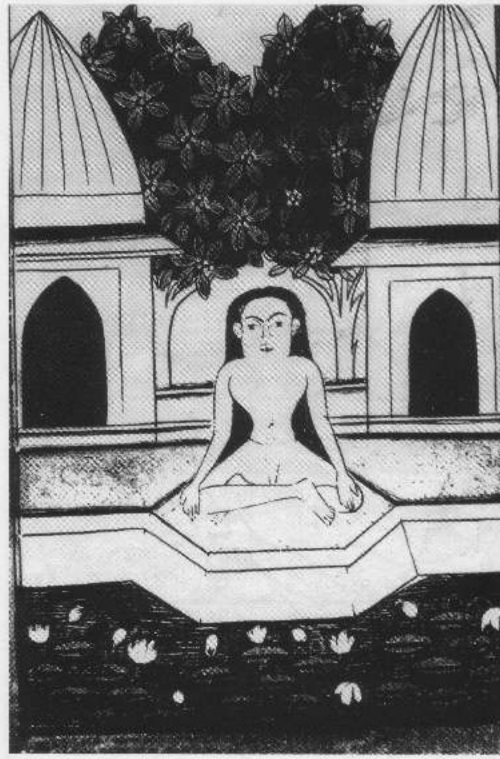
***vyāsa-āsana***

i) Set the left ankle under the right buttock. Fold the right knee. Place the right foot close to the left knee. Place the hands on respective knees with palms upturned and fingers spread out. Fix the gaze at the tip of the nose (JP-242-245, YMS-53, ANa-47).



*vyāsa-āsana*-i

II) JP(L)-48 gives a different variety of this *āsana* wherein one sits on floor with left knee bent and left foot inserted between right calf and thigh. Left heel is pointed upwards. Right leg is bent at the knee and right foot is paled over left shank. Palms are placed on knees facing upwardly.

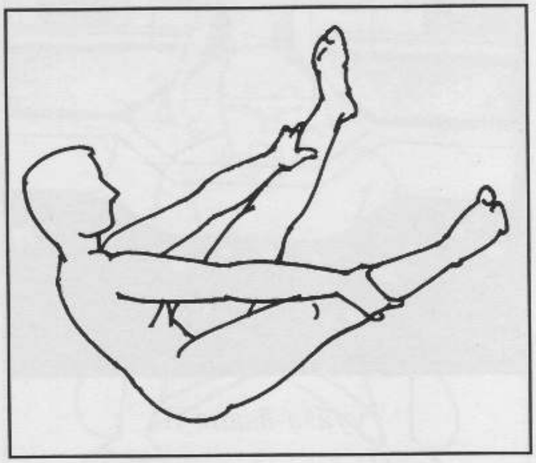


*vyāsa-āsana*-ii

# y

***yakṣāsana***

i) Lie supine on ground. Firmly catch hold of ankles with hands. Then spread legs sidewards and raise head up. Eyes are fixed at eyebrows (HP(ms.)-II.150).



*yakṣāsana*-i

Cf. *supta-prasārita-pādāṅguṣṭhāsana.*

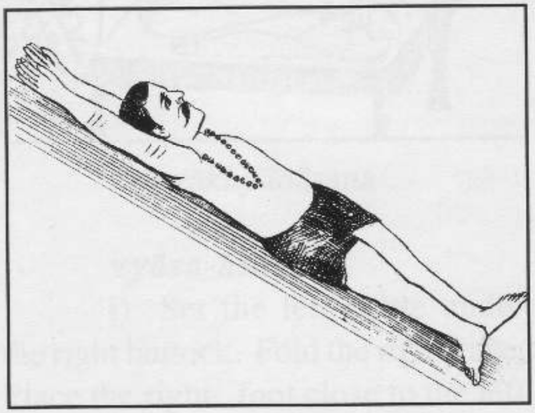
ii) MtS-III.30-31 gives a different technique of this *āsana* which is practised in sitting by bending at knees, feet kept by sides of the hips. One sits on ground. Hands are on knees.

This is same as *vajrāsana*-i.

See *vajrāsana*-i for illustration.

***yaṣṭikāsana***

Lie supine. Stretch the legs on ground. Hands are stretched over the head. One stays comfortably (SCA-56, KT-II.46,p.246, Vrt-II.46, ŚYK-43).



*yaṣṭikāsana*

This is also known as *daṇḍāsana*-ii and *jyeṣṭhikāsana*.

***yati-āsana***

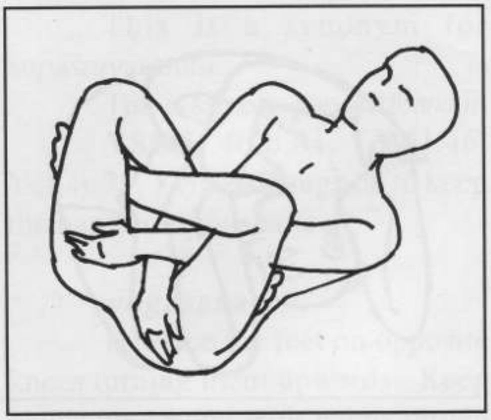
Described in JP-314-316, AYG-74, YMS-79, JP(L)-69.

This is same as *jati-āsana*.

See *jati-āsana* for illustration.

***yoga-bandhāsana***

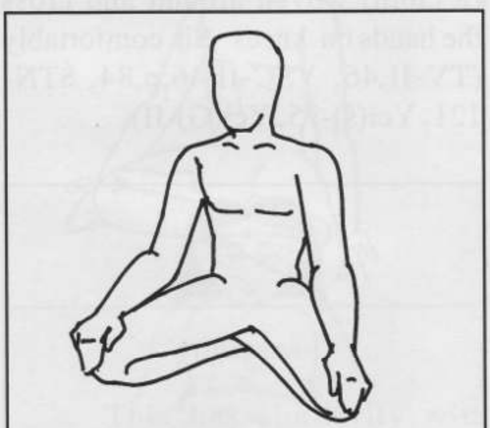
Sit in *padmāsana.* Insert two hands through knees. Place left hand under right buttock and right hand under left buttock. Lie on the back keeping both the knees raised. Gaze at the tip of the nose (ANa-24).



*yoga-bandhāsana*

***yoga-karmāsana***

Place right heel on left side of the perineum and left heel on right side of the perineum and sit comfortably (ANi).

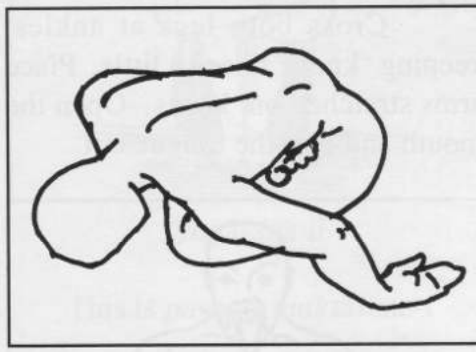


*yoga-karmāsana*

This has similarity with *yogāsana*-iv.

***yoga-mudrāsana***

A(K) describes this *āsana* wherein one adopts *padmāsana* and then bends the body forward head touching on ground.

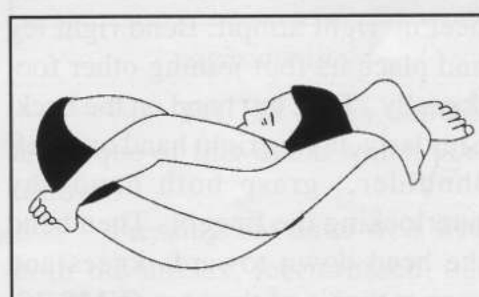


*yoga-mudrāsana*

See *macchendra-āsana*-i.
Also see *pāśavāsana*.

***yoga-nidrāsana***

Wind both legs around the neck, tie up the hands on the back by turning them on thighs and lie down (HR-III.13,70).



*yoga-nidrāsana*

### *yoga-nṛsiṃhāsana*

Mentioned in YRah(N)-II.15 but not described.

From an illustration provided by the editor the technique may be described as follows:

Cross both legs at ankles, keeping knees raised a little. Place arms stretched on knees. Open the mouth and pull the tongue out.



*yoga-nṛsiṃhāsana*

Cf. *siṃhāsana*-i, *vyāghrāsana*-ii, *nara(nṛ)siṃhāsana*-i.

### *yoga-pada-yogāsana*

Stand on knees. Place left heel in right armpit. Bend right leg and place its foot joining other foot dorsally. Take left hand on the back. Similarly, taking right hand over left shoulder, grasp both hands by interlocking the fingers. Then bend the head down towards knees and gaze at the tip of the nose (YMS-13, JP-140-144, HP(ms.)-II.112-113).

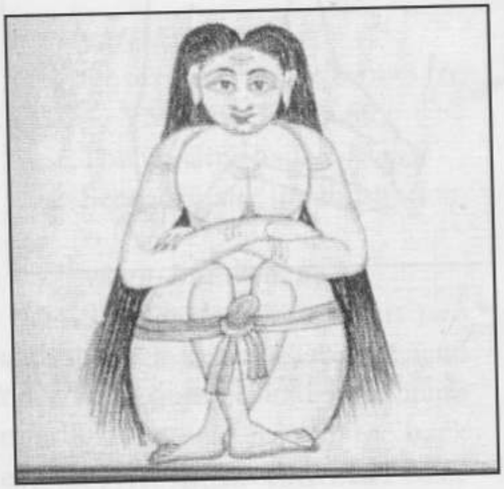


*yoga-pada-yogāsana*

YMS-13 calls it *joga-pada-joga-āsana* while JP-140-143 calls it *joga-pada-āsana-ii*.

### *yoga-paṭṭāsana*

Cross legs with knees raised and sit with the help of a *yogapaṭṭa* (a cloth) woven around and cross the hands on knees. Sit comfortably (TV-II.46, YSC-II.46,p.84, ŚTN-121, Yci(ś)-75, Yci(G)-II).



*yoga-paṭṭāsana*

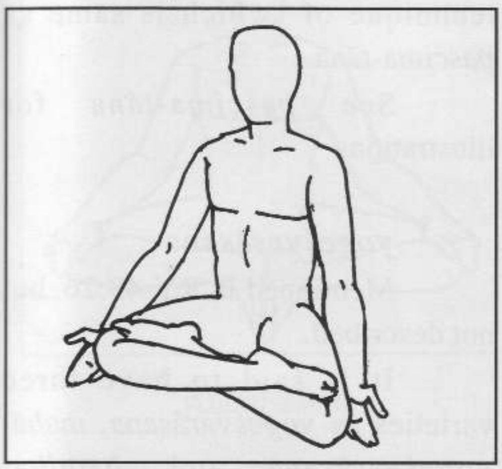
This is a synonym for *sopāśrayāsana*-i.

This is same as *paryaṅkāsana*-ii.

YSC-II.46,p.84, TV-II.46, Yci(ś)-75, Yci(G)-II suggest to keep the hands on *yogapaṭṭa*.

***yogāsana***

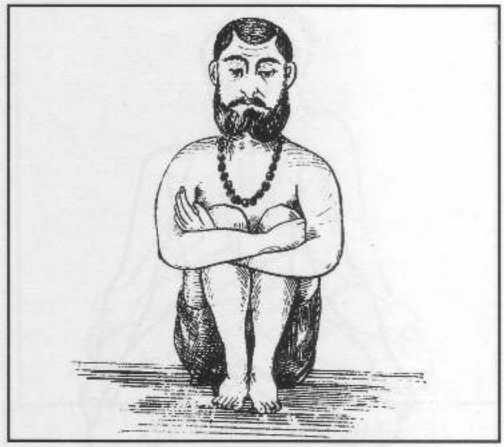
i) Place the feet on opposite knees turning them upwards. Keep hands on ground with palms turned upwards. Draw the air in and fix the gaze on the tip of the nose (GhS-II.44-45, YMP-25, BrYs-III.51-52, YRK-23, SnS, YSC-II.46, HS-āsana-51-52).



*yogāsana*-i

This has similarity with *milapā-āsana*.

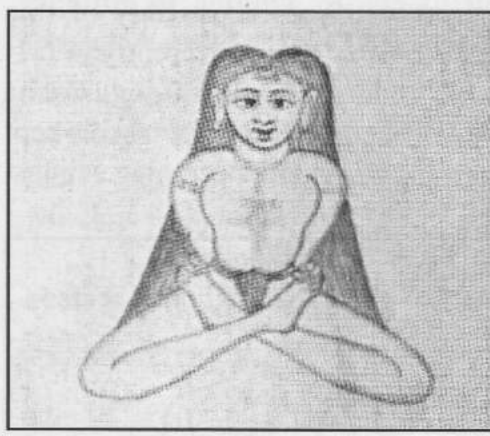
ii) RY-24:28 describes the technique differently in which one sits on ground in squatting position and ties the pair of knees with hands.



*yogāsana*-ii

This is *pavana-muktāsana*-i

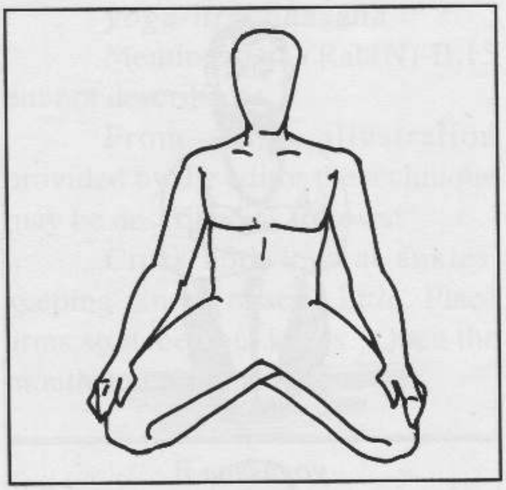
iii) ŚTN-64 gives another variety of *yogāsana* which is same as *baddha-padmāsana*-i.



*yogāsana*-iii

iv) TśU-38 gives another technique of this *āsana* which is as follows:

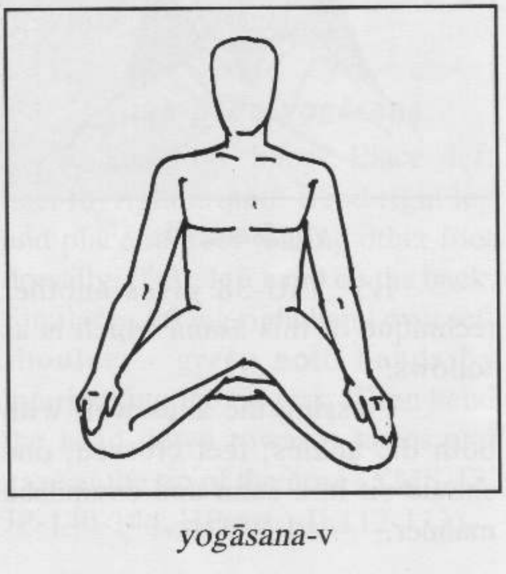
Pressing the anus well with both the ankles, feet crossed, one should sit in a calm and composed manner.



*yogāsana*-iv

This has similarity with *yoga-karmāsana*.

v) Another variety of this *āsana* is described differently in JM-I.52 under the title of *joga-āsana* which requires sitting with heels kept one above the other pressing at anus.



*yogāsana*-v

This is same as *kūrmāsana*-i (HP(ms.)-I.22).

This has similarity with *siddhāsana*-iv.

### *yoga-siṃhāsana*

According to HSC-13-14,p.31 *siṃhasana*-i is also called *yoga-siṃhāsana*.

See *siṃhāsana*-i for illustration.

### *yogendrāsana*

Described in YKn-13:32 technique of which is same as *paścima-tāna*.

See *paścima-tāna* for illustration.

### *yogeśvarāsana*

Mentioned in RY-43:26, but not described.

It is said to have three varieties as *yogeśvarāsana*, *mahā-yogeśvarāsana* and *baddha-yogeśvarāsana*.

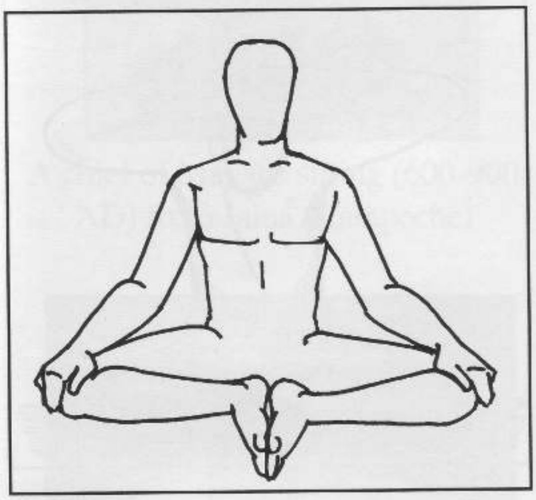
### *yogīndra-pīṭha*

Described in Yci(G)-II technique of which is same as *matsyendrāsana*-i.

See *matsyendrāsana*-i for illustration.

**yoginī-āsana**

Place the pair of heels in close contact with perineum. Keep both knees spread out. Place hands on respective knees and fix the gaze between the eyebrows (ANa-45, HP(ms.)-II.44).

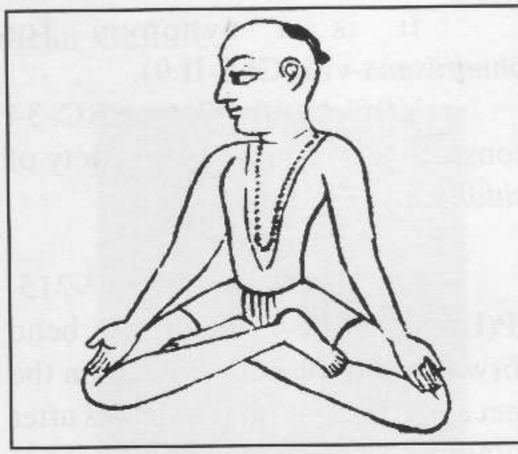


yoginī-āsana

This resembles *bhadrāsana*-i.

**yonimudrā-āsana**

Place left heel at the perineum. Place right foot on generative organ. Keep both hands on respective knees. Direct the gaze at the tip of the nose (YMS-9, BrNPu-65:129, ŚG-16:52, YKn-13:44, JP-108-110, JP(L)-15).



yonimudrā-āsana

This is similar to *siddhāsana*-i.

This is also called *yonimudrā-bandha* in BrNPu-65:129 and ŚG-16:52.

BrNPu-65:129 makes a mention of another variety of this *āsana* but does not describe it.

**yonyāsana**

i) Described in ŚTN-103, KKH-106, YD-78 technique of which is as below:

Close the feet together. Place heels below the generative organ.

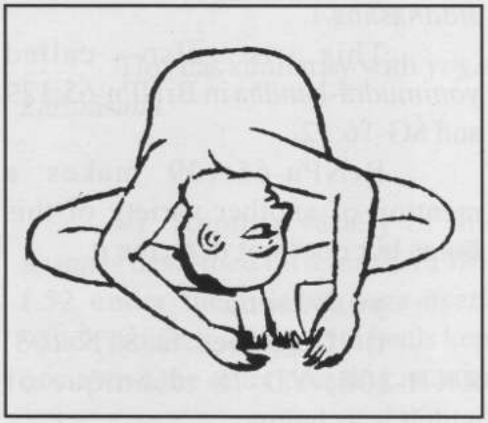


*yonyāsana*-i

It is a synonym for *bhadrāsana*-viii (GhS-II.9).

YSC-II.46-37, HSC-34 consider *yonyāsana*-i as a variety of *siddhāsana*-i.

ii) HP(ms.)-II.71, JP-215, JP(L)-40, YMS-43 require to bend forward and place the head on the feet and forearms on the shanks after joining heels together. The gaze is directed at the nose.



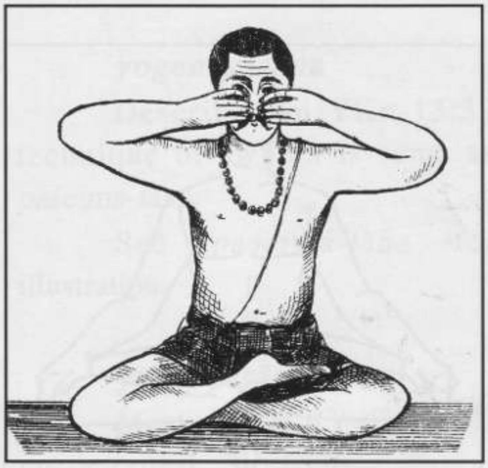
*yonyāsana*-ii

This is also called *joni-āsana*.

It has similarity with *nāgīpāva-āsana* and *avaghaṭa-āsana*.

iii) RY-23:54, KT-II.46,p.249, V.p.885, YMP-20, ŚYK-67, SCA-80 describe it differently as follows:

Place left ankle on generative organ and right foot on left thigh. Close both ears with thumbs, eyes with index fingers and nose with middle fingers. Direct the gaze at the middle of the eyebrows and sit upright.



*yonyāsana*-iii

See *baddha-yonyāsana*.

This *āsana* cures abdominal disorders.

MnL-IX.26 considers *yonyāsana* to be a *śākta-āsana*.